

THE MUSICAL TIMES

18, 23, 30,



JEREMIAH IN MODERN SPEECH



J E R E M I A H IN MODERN SPEECH

BY

JOHN EDGAR McFADYEN, D.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE
AND THEOLOGY, UNITED FREE CHURCH COLLEGE, GLASGOW

AUTHOR OF "ISAIAH IN MODERN SPEECH," "THE
PROBLEM OF PAIN," "THE INTERPRETER'S COMMENTARY
ON THE EPISTLES TO THE CORINTHIANS," ETC.

LONDON

JAMES CLARKE & CO., 13 & 14, FLEET ST., E.C.4



PREFACE

Of all the fascinating personalities that crowd the pages of the Old Testament, none surpasses Jeremiah in sheer intensity of human interest. He has been called “the prophet of the inner struggle.” In him more vividly than in any other do we see the conflict of the human will with the divine—the natural longing of an acutely sensitive spirit to escape from a task so stern and terrible, and the irresistible impulse to undertake it for his God and his country’s sake. The word which he would fain have hidden in his heart he felt to be a burning fire shut up in his bones and it had to leap forth into speech of flame (xx. 9).

But his inexorable fidelity to his mission exposed him to the unscrupulous intrigue of those who had been his friends, and brought upon him the implacable hatred and fanatical persecution of the accredited leaders of Church and State, so that he stands forth as a figure of pathetic loneliness, truly a man of sorrows and acquainted with grief—in this, as in so much else, the precursor of Jesus. With a heart as tender as a woman’s, yet brave as a lion, he battled against the externalism, the conventionality, the political and religious folly of his time, looking with tear-stained face upon the calamity which was swiftly rushing upon the daughter of his people, whom there was no balm in Gilead to heal.

At times he fascinates and amazes us by the candour and the passion of his challenges of the ways of God with men and especially with himself ; but with hope undimmed

Preface

he looks beyond all the confusions and perplexities to the day of forgiveness and redemption, the day when discipline would have done its work and the law of God would be written upon every heart. Never has religion been more spiritually conceived than by Jeremiah. He lived in a world all his own, to which the dearest and most venerable material symbols of popular religion—the ark, the temple, the sacrifices—were no longer necessary, and if withdrawn, so far from being lamented, would not even be missed (iii. 16, vii. 4, 22, xxxi. 33ff.).

The attitude of Jeremiah to the Babylonian assault upon his native land raises some curious questions as to the nature and essence of patriotism—questions to which recent history lends an interest of the most piquant kind.

A peculiar injustice is done to the exquisite poetic vein of Jeremiah when, as in the ordinary translations, the prose of the book—some of it the work of later and conventional minds—and his own touching elegiacs are presented in an indistinguishable medley; and an attempt is made in this volume to do what little justice is possible to the literary form as well as the haunting pathos of his poetry.

As in the previous volumes of translation, the figures in the text indicate the points remarked upon in the notes at the end; and, as before, the notes themselves are reduced to the minimum necessary for the understanding of the text or the justification of the translation.

JOHN E. MCFADYEN.

GLASGOW,

February, 1919.

CONTENTS

	PAGE
JEREMIAH'S CALL AND EARLY VISIONS (i.)	13
THE EARLIER MESSAGES OF JEREMIAH (ii.-vi.)	15
MESSAGES FROM THE MIDDLE PERIOD (vii.-ix., x. 17- 25)	39
THE FOLLY OF FEARING THE GODS OF THE HEATHEN (x. 1-16)	52
JEREMIAH EXHORTS THE PEOPLE TO BE TRUE TO THE DEMANDS OF THE DEUTERONOMIC LAW (xi. 1-17)	54
A PLOT AGAINST JEREMIAH'S LIFE (xi. 18-xii. 6) .	56
LAMENT OVER THE HAVOC WROUGHT UPON JUDAH BY HER NEIGHBOURS (xii. 7-17)	58
THE PARABLES OF THE WAISTCLOTH AND THE WINE-JARS (xiii. 1-14)	59
WARNING AND LAMENT (xiii. 15-27)	61
A GRIEVOUS DROUGHT AND THE THOUGHTS IT AWAKENED IN THE PROPHET (xiv. and xv.)	63
PREDICTIONS OF COMING DISASTER (xvi. 1-xvii. 18) .	69
THE SANCTITY OF THE SABBATH (xvii. 19-27)	75
THE LESSON OF THE POTTER AND THE CLAY (xviii.) .	76
THE LESSON OF THE BROKEN FLASK, AND ITS CONSEQUENCES FOR JEREMIAH (xix. 1-xx. 6)	79
JEREMIAH'S IRRESISTIBLE IMPULSE TO PREACH (xx. 7-18)	82
JEREMIAH WARNS ZEDEKIAH THAT THE BABYLONIANS WILL CAPTURE JERUSALEM (xxi.)	84

Contents

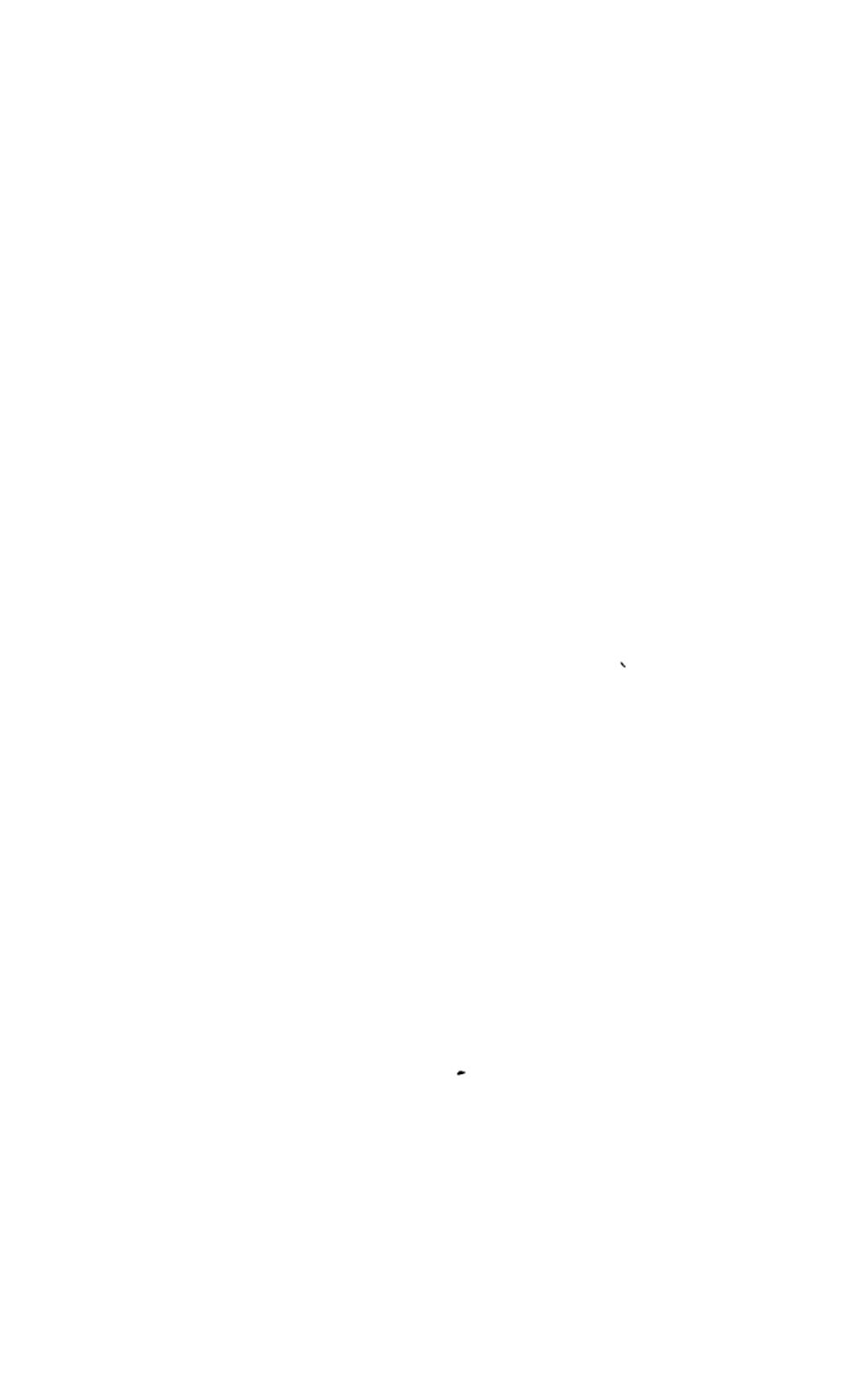
	PAGE
JEREMIAH'S JUDGMENT ON THE KINGS OF JUDAH (xxii. 1-xxiii. 8)	86
JEREMIAH'S JUDGMENT ON THE PROPHETS (xxiii. 9-40)	91
TWO BASKETS OF FIGS AND THEIR MEANING (xxiv.)	94
THE WORLD-JUDGMENT TO BE EXECUTED BY THE BABYLONIANS (xxv.)	96
JEREMIAH ON TRIAL FOR HIS LIFE (xxvi.)	99
NO HOPE OF SPEEDY RELEASE FROM BABYLON (xxvii.-xxix.)	102
THE BABYLONIAN YOKE WILL NOT BE SOON BROKEN (xxvii.)	102
THE CLASH BETWEEN THE FALSE PROPHET AND THE TRUE (xxviii.)	105
JEREMIAH EXHORTS THE EXILES TO SETTLE DOWN IN BABYLON (xxix.).	106
THE GLORIOUS FUTURE (xxx.-xxxiii.)	109
THE RESTORATION OF ISRAEL AND JUDAH (xxx. and xxxi.)	109
DURING THE SIEGE JEREMIAH REDEEMS A PIECE OF LAND AT ANATHOTH (xxxii.)	119
RENEWED PROMISES OF RESTORATION (xxxiii.)	124
INCIDENTS OF THE SIEGE OF JERUSALEM (xxxiv.)	126
THE FIDELITY OF THE RECHABITES CONTRASTED WITH THE DISOBEDIENCE OF THE JEWS (xxxv.)	129
JEREMIAH'S PROPHECIES BURNED BY JEHOIAKIM (xxxvi.)	131
EXPERIENCES OF JEREMIAH DURING THE SIEGE AND CAPTURE OF JERUSALEM (xxxvii.-xxxix.)	135
EXPERIENCES OF JEREMIAH AFTER THE CAPTURE OF JERUSALEM (xl.-xliiv.)	143

Contents

	PAGE
WORDS OF MINGLED REBUKE AND PROMISE ADDRESSED TO BARUCH (xlv.)	154
ORACLES AGAINST FOREIGN NATIONS (xlvi.-li.)	156
ON EGYPT (xlvi.)	156
ON THE PHILISTINES (xlvii.)	160
ON MOAB (xlviii.)	161
ON AMMON, EDOM, DAMASCUS, KEDAR, HAZOR, ELAM (xlix.)	166
ON BABYLON (l. i-li. 58)	172
JEREMIAH'S MESSAGE TO BABYLON, SYMBOLIC OF HER DOOM (li. 59-64)	186
THE CAPTURE OF JERUSALEM AND THE EXILE OF THE PEOPLE (lii. 1-30)	187
A GLEAM OF LIGHT IN THE DARKNESS OF EXILE (lii. 31-34).	190
NOTES	193
BIBLIOGRAPHY	219



JEREMIAH



JEREMIAH'S CALL AND EARLY VISIONS (i.)

The Call

i.

- 1 The messages of Jeremiah, the son of Hilkiah, a member of the priestly order resident in Anathoth¹ in the district of Benjamin.
- 2 A message² came to him from Jehovah in the thirteenth year³ of the reign of Josiah, the son of Amon,
- 3 king of Judah ; and (such messages) continued to come to him in the days of Jehoiakim,⁴ the son of Josiah, king of Judah, and up to the end of the eleventh year of Zedekiah,⁵ the son of Josiah, king of Judah, when in the fifth month the people of Jerusalem were swept into exile.
- 4 This is the message that came to me from Jehovah :
- 5 " My thoughts were upon thee before I created thee,
And before thou wast born I had set thee apart,
And appointed thee unto the nations a prophet."
- 6 And thus I made answer :
" Alas ! O Lord Jehovah, Behold !
I have no skill of speech, I am only a child."⁶
- 7 Then Jehovah made answer to me :

" Do not plead thou art still but a child,
Thou must go wheresoever I send thee,
And say whatsoever I bid thee.

Jeremiah

8 Be not afraid at the sight of them,
For I will be with thee to save thee."

9 Thus spoke Jehovah ; then with His outstretched hand
He touched my mouth and said to me :
" Herewith do I put My words in thy mouth,

10 Behold this day do I give thee authority
Over the nations and over the kingdoms,
To uproot and demolish, destroy and tear down,
To buildup and to plant."

The Reassuring Vision of the Almond Tree

11 This further message came to me from Jehovah :
" What seest thou there, Jeremiah ? " (said the Voice).

12 " A branch of an almond tree," I answered. " Thou
hast seen truly," said Jehovah, " for I am watching
over My purpose, to perform it."

The Vision of the Cauldron of War

13 Then there came to me a second message from
Jehovah. " What seest thou now ? " (said the
Voice). " A boiling pot," I answered, " facing the
14 north." Then Jehovah said to me :
From the north shall disaster break forth
Over all that inhabit the land.⁸

15 For I, saith Jehovah, do summon
The northern kingdoms all ;
Each king shall come and set his throne
At the gates that lead into Jerusalem,
And against her encircling walls,
And against all the cities of Judah.

Jeremiah

16 I will utter My judgments against them
Because of all their wickedness ;
For Me they have forsaken,
And to other gods offered sacrifice,⁹
And bowed to the work of their hands.

The Divine Summons and the Divine Assurance

17 As for thee, gird up thy loins,
Arise and declare unto them
Whatsoever I command thee.
Let the sight of them not dismay thee,
Else I will dismay thee before them.

18 As for Me,¹⁰ behold ! This day
As a fortified city I make thee,
A pillar of iron, a wall of bronze,
Against the whole of the land—
The kings and the courtiers of Judah,
The priests and the folk of the land.

19 They will fight thee, but thou shalt be victor :
For I—saith Jehovah most solemnly—
I will be with thee to save thee.

THE EARLIER MESSAGES OF JEREMIAH (ii.-vi.)¹

ii. Israel's Ancient Fidelity and Happiness

1 There came to me this message from Jehovah :
2 Go and proclaim in the hearing of Jerusalem :
Thus saith Jehovah :

Jeremiah

I remember the love of thy youth—
An affectionate bride wast thou—
When thou followedst Me in the desert,²
A land that was all unsown ;

3 Then Israel belonged to Jehovah,
His first-fruits, sacred to Him.
Whosoever devoured her was punished,
On such did disaster fall.

Israel's Long Record of Infidelity with its Bitter Consequences

Her Ingratitude and Unparalleled Apostasy

4 Hear the word of Jehovah, O household of Jacob,
And all ye families of the household of Israel :
5 Thus saith Jehovah :
What wrong did your fathers discover in Me,
That they went from Me afar,
To follow after vanities,³
Till they, too, became a vanity,
6 And never sought after Jehovah,
Who brought them up out of Egypt,

And led them through the desert,
A land of steppes and pits,
A land of drought and gloom,
A land that no man traversed,
A land where no man dwelt ?
7 And I brought you into a garden-land,
To enjoy its fruits and its good things ;
But ye ~~came~~ came and defiled My land
And made Mine inheritance loathsome.

Jeremiah

8 No priest was heard any more
Enquiring after Jehovah ;
They that handle the law did not know Me,
The rulers⁴ rebelled against Me.
The prophets spoke by Baal,
And followed useless idols.

9 I must therefore contend with you still,
And with your children's children.

10 Pass across to the isles of Cyprus,
Or send afar unto Kedar ;⁵
Note carefully, and see,
Hath there ever been aught like this ?

11 Hath ever a nation exchanged its gods,
Though they be no gods at all ?
But My people hath exchanged
Their Glory⁶ for useless idols.

12 Be appalled at this, ye heavens,
And shudder exceedingly.

13 For My people, saith Jehovah,
Have done two evil things :
Me they have forsaken,
The Fountain of Living Water,
To hew for themselves leaking cisterns,
That can hold no water at all.

The Consequences of Israel's Apostasy

14 Is⁷ Israel a servant ?
Or is he a home-born slave ?⁸
Why then hath he fallen a prey ?

15 And why are his cities wasted ?

Jeremiah

Young lions have roared against him,
And lifted up their voice ;
They have made his land all desolate,
And no man dwelleth therein.

16 Yea, the people of Memphis⁹ and Daphnae¹⁰
Have shorn the crown of thy head ;
17 And is this not come upon thee
Through forsaking Jehovah thy God ?¹¹

18 Now why dost thou wander to Egypt
And drink the waters of Nile ?¹²
And why dost thou go to Assyria,
To drink of the streams of Euphrates ?
19 Thy defection shall bring thee pain,
And thy wickedness sore reproof ;
Thou shalt know and see for thyself
What a¹³ bitter thing it is
To forsake Jehovah thy God,
And to cherish no awe of Me,
Saith the Lord Jehovah of Hosts.

Israel's Devotion to Idolatry

20 For of old thou didst break thy yoke,
And burst thy bonds in sunder ;
Thou saidst, " I refuse to serve : "
But high upon every hill
And under every green tree
Thou didst stretch thee, playing the harlot.
21 Yet I as a choice vine¹⁴ had planted thee—
Sound was thy stock altogether ;

Jeremiah

But now art thou turned to be bitter,¹⁵
Thou wild degenerate vine !

22 For though thou shouldst wash thee with soda,
And take thee abundance of soap,
Yet the Lord, as He seeth thy guilt,
Shall declare it of deepest dye.

23 How canst thou say, “ All stainless am I,
I have not gone after the Baals ” ?
Look at thy way in the Valley,¹⁶
And know what thou hast done.
A swift young camel art thou,
That courseth hither and thither,

24 A heifer run wild in the desert,
Aglow with the heat of her passion ;
That sniffeth the wind in her longing,
And who can turn her back ?
No one need wearily seek her—
In her month she is sure to be found.

25 Run not the shoes off thy feet,
And spare thy throat, lest it parch.
But thou saidst, “ There is no hope—none :
For I am in love with strangers,
And after them will I go.”

The Impotence of the Gods solicited by Israel

26 But Israel’s house shall be shamed
As a thief that is caught is ashamed—
They and their kings and their princes,
Their priests and their prophets together ;

Jeremiah

27 That say to a stock, " My father,"
 To a stone, " It is thou that hast borne me."
For unto Me they turned
 Their backs and not their faces ;
Yet in time of trouble they say,
 " O rise Thou up and save us."

28 But where are the gods thou didst make thee ?
 Let *them* arise, if they
 Can save thee in time of trouble ;
For as many as are thy cities,
 So many thy gods, O Judah.

29 Why do ye wrangle with Me ?
 For wicked ye are, every man of you ;¹⁷
Rebels are ye, saith Jehovah—
 Rebels against Me, each man of you.

30 In vain have I smitten your children,
 They would not receive correction ;
The sword¹⁸ hath devoured your prophets,
 Like a lion that dealeth destruction,

31 And yet ye are unafraid.
 So hear ye the word of Jehovah :¹⁹
Have I been a desert to Israel,
 A dark and gloomy land ?
Why then do ye say, " We are free,
 We will come unto Thee nevermore ? "

32 Can a maid forget her ornaments,
 Or a bride forget her sash ?
Yet Me hath My people forgotten
 Days and days without number.

Jeremiah

33 In quest of love how bravely
Thou trippest along thy way !
Small wonder thy deeds are so vile,
And thy way hath been all polluted.²⁰

34 Yea, blood was found in thy skirts—
Of the lives of the innocent poor—
As though thou hadst caught them at theft ! ²¹
For all this (I will therefore contend with thee) ; ²²

35 Yet thou hast said : “ I am innocent,
Surely His anger is over.”
But see, I will enter with thee into judgment,
Because thou dost claim to be sinless.

36 Why runnest thou hither and thither
With so frivolous a heart ?²³
Thou shalt yet reap shame from Egypt,
As thou hast reaped shame from Assyria.

37 Yea, thence shalt thou also go forth,
With thy hands upon thy head ;²⁴
For those whom thou trustest Jehovah hath spurned,
And thou shalt not make good thine escape.²⁵

Judah the Faithless

iii.

i If a man divorceth his wife,
And she goeth away from him
And becometh the wife of another,
Can she ever again be his ?¹
Is such a woman² as she
Not altogether polluted ?

Jeremiah

But *thou* hast played the harlot
With many and many a lover ;
And canst thou dare to dream
Of returning to Me, saith Jehovah ?

- 2 Lift up thine eyes to the heights, and behold,
Where hast thou not been ravished ?
Thou hast waited for them by the ways
Like a Bedouin in the desert ;
Thou hast stained the land by thy whoredoms,
And by thy wicked ways,
- 3 And through thy many lovers
Thou hast let thyself be snared.³

- 4 Thou hast a harlot's forehead,
Refusing to be abashed,
- 5 Yet but now hast been calling Me Father
And Comrade of thy youth.
- 5 “ Can He keep His anger for ever,
Or cherish it to the end ? ”
Yes, such were thy words ; but thy deeds
To the last degree were vile.

Judah's Infidelity more Awful than Israel's

- 6 In⁴ the days of King Josiah Jehovah said to me :
“ Hast thou seen what back-sliding⁵ Israel did ? She
went up on every high mountain and under every
- 7 green tree and there she played the harlot. I had
hoped that, after all this, she would return to Me. But
no ! she did not return. Her faithless sister Judah

Jeremiah

8 saw that I had put back-sliding Israel away because of her adultery, and that I had given her a bill of divorce ; nevertheless faithless Judah was not at all afraid, but
9 she too went and played the harlot, defiling the land by her wanton whoredom, and committing adultery
10 with stones and stocks. Nevertheless, when faithless Judah turned to Me,⁶ it was not with her whole heart, but only in pretence.”⁷

Offer of Pardon and Promise of Glory

11 Then Jehovah said to me, “ Backsliding Israel has
12 justified herself more than faithless Judah. Go and proclaim these words towards the north and say :
O backsliding Israel, turn,
I will not look in anger upon thee ;
For I am kind, saith Jehovah,
I keep not Mine anger for ever.
13 But only acknowledge thy guilt—
That, disloyal to Jehovah thy God,
Thou hast lavished thy love upon strangers
Beneath every spreading tree,
And unto My voice, saith Jehovah,
Thou hast not inclined thine ear.
14 Return, ye backsliding children, saith Jehovah,
for I am your husband and lord ; and I will take
one of you from each city and two from each clan,
15 and I will bring you to Zion, and give you rulers⁸ after
My own mind, who shall tend you with wisdom and
16 skill. And when in those days you have grown
numerous and fruitful in the land, saith Jehovah, men
shall speak no more of the ark⁹ of the covenant of

Jeremiah

Jehovah ; it shall never enter their minds, they will neither think of it nor miss it, nor will they ever again make another.

17 At that time Jerusalem shall be called the Throne of Jehovah, and all the nations shall gather thereto ;¹⁰ they shall follow no more the stubbornness of their
18 evil hearts. In those days the household of Judah shall join the household of Israel, and together they shall come from the north land to the land that I gave your forefathers for an inheritance.

A Penitent Return will be met by the Divine Acceptance

19 How glad, methought, shall I be
To give thee a place among sons,
To give thee a pleasant land,
An inheritance passing fair !
Methought ye would call Me Father,
And follow Me evermore ;
20 But ye have been false unto Me,
As a woman is false to her lover.

21 Hark ! weeping is heard on the heights¹¹—
It is suppliant Israel crying,
Because they have walked perversely,
Forgetting Jehovah their God.
22 "Return, ye backsliding children,
Your backsliding I will heal."
"Behold, we are come unto Thee,
For Thou art Jehovah our God.

Jeremiah

23 The hills¹² are but a delusion,
And the orgies¹³ upon the mountains ;
In Jehovah our God alone
Is Israel's salvation.

24 The Baal¹⁴ hath devoured the toil
Of our fathers from our youth—
Their sheep and their oxen together,
Their sons and their daughters together

25 We would lay us down in our shame,
All covered with confusion ;
For before our God we have sinned,
We and our fathers from youth
Even unto this very day ;
And we have not hearkened at all
To the voice of Jehovah our God.”

iv.

1 “ O Israel, if thou wilt return,” saith Jehovah,
If thou but return unto Me,
And put out of My sight those things that I loathe ;
If thou roam not hither and thither ;

2 If sincerely and justly and truly
Thou swear, ‘ As Jehovah liveth,’
Then nations shall pray for a blessing like thine,¹
And in thee shall they make their boast.

3 For thus saith Jehovah to the citizens of Judah,
And to them that dwell in Jerusalem :
Break up the ground that lies fallow,
And sow ye not among thorns ;

Jeremiah

4 Circumcise ye your own selves to Jehovah,
 Remove from your hearts the foreskin,
Ye citizens of Judah
 And ye that dwell in Jerusalem ;
Lest My fury go forth like fire
 And blaze beyond all quenching,
Because of your evil doings."

The Impending Judgment to be Executed by a Foreign Invader

5 Declare ye this message in Judah,
 And publish it in Jerusalem ;
Blow the trumpet throughout the land,
 Cry aloud and say,
"Gather and let us betake ourselves
 Into the fortified cities."
6 Lift towards Zion a signal,
 Flee ye for safety and stay not ;
For disaster and fell destruction
 I soon will bring out of the north.

7 A lion hath gone from his thicket ;
 The Devastator² of nations
Hath left and gone forth from his place
 To desolate the earth.³
8 Gird yourselves therefore with sackcloth,
 Make ye lament and wail ;
For the fierce glowing wrath of Jehovah
 Doth turn not away nor leave us.

Jeremiah

9 The heart of the king and the princes
Shall fail in that day, saith Jehovah ;
The priests shall be seized with horror,
And the prophets with amazement.

10 They shall say⁴ “ Ah, Lord Jehovah !
Ah ! Surely Thou hast deluded
This people and Jerusalem,
Assuring us all would be well,
While the sword doth pierce to the soul.”

11 This message shall then be declared
To Jerusalem and this people :
A glowing wind from⁵ the desert
Cometh straight upon My people,
But not to winnow or cleanse—

12 Too keen is the blast for that.
So now I will utter My judgment upon them.

13 Behold ! he mounteth as clouds,
His chariots are like to the whirlwind,
His horses are swifter than eagles :
“ Woe unto us ! we are spoiled.”

14 Wash thy heart of wickedness,
Jerusalem, that thou mayest be saved :
How long wilt thou harbour within thee
Thine evil imaginations ?

15 Hark ! a message from Dan,
From Mount Ephraim, evil tidings ;

16 Proclaim it among the nations,
And publish it over Jerusalem.

Jeremiah

Behold ! leopards⁶ are coming
From a land that is far away,
They are raising loud their roar
Against the cities of Judah.

17 Lying in wait in the fields,
They beset her round and round—
“ Because,” declarereth Jehovah,
“ She hath rebelled against Me.”

18 Thy doings and thy behaviour
Have brought these things upon thee ;
This is the fruit of thy wickedness—
Bitter indeed it is,
It pierceth thy very heart.

The Prophet's Anguish

19 O the pain, the pain in my bosom,⁷
The walls of my heart are athrob :
My heart is a tumult within me,
I cannot hold my peace ;
For the sound of the trumpet I hear,
The din and alarum of battle.

20 Ruin doth break upon ruin,
For all the land is laid waste ;
My tents of a sudden are spoiled,
Yea, all in a moment my curtains.⁸

21 How long must I look on the standard
And hear the sound of the trumpet ?

22 For foolish is my people,
And me they do not know ;

Jeremiah

Sottish children they are,
Devoid of understanding : .
Wise are they to do evil,
But they know not how to do good.

23 I looked at the earth, and behold ! it was empty,
I looked at the heavens, and their light was gone,
24 I looked at the mountains, and lo ! they were trembling,
And all the hills moved to and fro.
25 I looked and looked, but behold, there was no man,
And all the birds of the heaven had fled.
26 I looked at the fruit-land : behold ! it was desert,
And all the cities were fallen in ruins,
Laid waste by the fierce hot wrath of Jehovah.

The Irrevocable Doom

27 For thus Jehovah hath said,
The land shall be all desolation.⁹
28 For this the earth shall mourn,
And the heavens above be black ;
For I have not repented My words,
And I will not turn back from My purpose.

29 At the noise of the horsemen and bowmen
The whole land taketh to flight ;
They enter the thickets and caves,¹⁰
They climb up on to the rocks.
Abandoned is every city,
And not a man dwelleth therein.

Jeremiah

30 Why, then, dost thou¹¹ robe thee in scarlet,
And deck thee with jewels of gold,
And paintest thine eyes to enlarge them ?
In vain dost thou make thyself fair.
They that doted on thee despise thee ;
It is thy life that they seek.

31 For a cry have I heard as of woman in travail,
A scream as of one bringing forth her first child.
Hark ! 'tis the daughter of Zion
That gaspeth and spreadeth her hands,
Saying, " Ah ! woe is me ! I am faint,
I am sinking—the victim of murderers."

The Universal Corruption of the Nation

v.

1 Run to and fro through the streets of Jerusalem,
Look ye around and examine ;
Search in her open spaces
If ye can find a man—
Any that acteth justly,
And seeketh after truth ;
Then I—Jehovah declareth¹—
Will grant her My forgiveness.

2 But even when they say, " By Jehovah,"
They are ready to swear to a lie.

3 Dost Thou look then, Jehovah, on falsehood,²
And not upon the truth ?
To all Thy blows they were callous,
They refused to accept correction ;
Their faces were harder than stone,
They refused to turn (and repent).

Jeremiah

4 " But these," thought I, " are the poor,
The people without understanding,
Who know not the way of Jehovah,
The ordinance of their God.

5 I will get me unto the great men,
And unto *them* will I speak ;
For *they* know the way of Jehovah,
The ordinance of their God."

But these very men have all broken the yoke,
And snapped the bonds asunder.

6 Soon therefore shall they be slain
By a lion out of the forest ;
A wolf from the steppes shall despoil them.
A leopard shall lurk by their cities,
And rend all that issue therefrom.
For many are their transgressions,
And far they have turned away.

7 How then for this can I pardon thee ?
Thy children have forsaken Me,
Swearing by gods that are no gods ;
And, when to the full I had fed them,
Adultery they committed,
They lodged³ in the houses of harlots.

8 Well fed stallions were they,
Neighing each for his neighbour's wife.
9 And⁴ crimes like these, saith Jehovah,
Am I to leave unpunished ?
Shall not My soul be avenged
On a nation such as this ?

Jeremiah

The Implacable Doom

10 Get ye up to her vines⁵ and destroy them,
 Make an utter end of them;⁶
Take away her branches,
 For they are not Jehovah's.

11 For utterly faithless to Me
 Are the households of Israel and Judah ;

12 They have denied Jehovah,
 And said, " He will never do it ;
No evil shall come upon us,
 We shall see neither sword nor famine.

13 The prophets are only wind,
 The word is not in *them* :
So be it done unto them."

14 Therefore thus saith Jehovah, the God of Hosts :
 Because they have uttered this word,
Behold, My word in thy⁷ mouth
 I will make like a flaming fire,
And this people shall be as the fuel,
 And it shall clean devour them.

15 Behold, I am bringing against you,
 O household of Israel, saith Jehovah,
A nation from afar,⁸
An imperishable nation,
 A very ancient nation,
A nation whose language thou knowest not,
 Whose speech is strange unto thee.⁹

16 Like an open grave is their quiver,
 And giants are they all :

Jeremiah

17 They shall eat up thy bread and thy harvest,
They shall eat up thy sons and thy daughters,
They shall eat up thy flocks and thy herds,
They shall eat up thy vines and thy fig-trees,
They shall beat down the fortified cities,
Wherein thou didst trust, with the sword.

18 But in those days, saith Jehovah,
I will not make a clean end of you.¹⁰

19 And in time to come, when ye say to Me,
“ Why hath Jehovah our God
Done all these things unto us ? ”
Then shalt thou say unto them,
“ As ye have forsaken Me,
And served alien gods in your land,
So ye shall be servants to strangers
In a land that is not your own.”

The Utter Depravity of the People and their Religious Leaders

20 Declare ye this in the household of Jacob,
And publish this message in Judah ;

21 Hear this, ye foolish and senseless people,
With eyes that see not, and ears that hear not.

22 Fear ye not Me ? saith Jehovah,
Tremble ye not at My presence,
Who hath set the sand as a bound for the sea,
As a barrier eternal which cannot be passed ?
Its waters may toss, but they cannot prevail ;
Its waves may roar, yet they cannot pass over it.

Jeremiah

23 But these people are stubborn, defiant in heart,
They are turned aside and gone.

24 For they do not say in their hearts,
" Let us fear Jehovah, our God,
Who giveth the rain in its season,
The early and latter rain,
And unto us reserveth
The weeks appointed for harvest."

25 This order your sins have disturbed,
Your crimes have withheld from you blessing.

26 For among My people are knaves,
Who set snares and with traps¹¹ catch men.

27 Like a cage full of birds, so their houses
Are full of (the gains of) deceit ;
And so they grow great and rich,

28 They are waxen fat, they are sleek :
They run riot in deeds of wickedness.
They defend not the rights of the orphan,
Nor champion the cause of the needy.

29 And¹² things like these, saith Jehovah,
Am I to leave unpunished ?
Shall not My soul be avenged
On a nation such as this ?

30 An appalling, a horrible thing
Is come to pass in the land.

31 The prophets prophesy falsely,
And from them do the priests take their teaching,¹³
And My people love it so ;
But what will ye do in the end ?

Jeremiah

The Approach of the Invader

vi.

- 1 Flee ye for safety, ye Benjamites,
Forth from the midst of Jerusalem ;
Blow ye the trump in Tekoa,¹
Raise a beacon on Beth-hacchérem :²
For out of the north³ there peereth
Disaster and fell destruction.
- 2 As a fair and luxurious mead
Is the height of the daughter of Zion ;
- 3 But shepherds⁴ shall come to assail her,
They and their flocks together ;
They shall pitch their tents round about her,
And graze on her, each where he camps.
- 4 " Prepare⁵ ye war against her ;
Up ! let us storm her at noon-day."
" Alas ! for the day declineth,
The shadows of evening are lengthening."
- 5 " Then up ! let us storm her by night,
And her palaces let us destroy."
- 6 For thus saith Jehovah of Hosts :
Hew ye down her trees,
And cast up a mound against her.
Woe to thee, City of Falsehood,⁶
Within thee is nothing but tyranny.
- 7 As a well keepeth fresh her waters,
She keepeth her wickedness fresh ;
Within her are rapine and violence heard,
Sickness and wounds are for ever before Me.
- 8 O Jerusalem, be admonished,
Lest My soul from thee be severed,

Jeremiah

Lest I make thee a desolation,
An uninhabited land.

9 Thus saith Jehovah of Hosts ;
“ Glean⁷ like a vine full thoroughly
Those that are left of Israel ;
Set thy hand once more
As a vintager unto the branches.”⁸

10 “ But⁹ to whom shall I speak and bear witness
In such wise that they listen ?
For see ! their ear is uncircumcised,
Helpless are they to hearken.
To them is the word of Jehovah
Become an utter scorn ;
They have no pleasure in it.

11 I am filled with the wrath of Jehovah,
I am weary of holding it back :
On the child in the street I¹⁰ will pour it,
On youths, too, where'er they assemble ;
It shall smite men and women alike,
And the aged, whose days are many.

12 Their¹¹ homes shall be turned unto others,
Their fields and their wives together ;
For against those that dwell in the land
I will stretch out My hand, saith Jehovah.”

The National Materialism and its Doom

13 For great and small alike,
They are all of them greedy of gain ;
Prophet and priest alike—
Every man of them practiseth falsehood.

Jeremiah

14 They would heal the hurt of My people,
As though it were but slight ;
“ It is well, it is well,” they say,
“ When it is anything but well.”

15 Are they at all abashed
At their deeds abominable ?
Nay, they are unabashed,
They know not how to blush.
They shall therefore fall with the fallen ;
In the hour of their visitation
They shall stumble, saith Jehovah.

16 Thus did Jehovah say :
Stand in the ways and see,
And ask for the ancient paths ;
Mark¹² that which leadeth to happiness,
See that ye walk therein—
And ye shall find rest to your souls.
But they said, “ We refuse to walk in it.”

17 And over you I set watchmen,¹³
Saying “ Hark for the sound of the trumpet.”
But they said, “ We refuse to hearken.”

18 Wherefore hearken, ye nations, and hear, O earth,
Take knowledge of that which is coming.¹⁴

19 Behold, I will bring on this people
Disaster, the fruits of their backsliding ;¹⁵
For they heeded not My words,
My instruction they rejected.

20 Of what avail to Me
Is the incense that cometh from Sheba,¹⁶
And sweet cane from a distant land ?

Jeremiah

I accept not your burnt-offerings,
Your sacrifice pleaseth Me not.

21 Therefore, thus saith Jehovah : Behold,
I will set on the way of this people
Stones over which they may stumble,
And over them stumble they shall,
Fathers and sons together—
And neighbour and friend shall perish.

22 Thus saith Jehovah, Behold !
A people doth come from the north¹⁷ land,
A mighty nation is stirring
At the uttermost ends of the earth.

23 Bow they wield and javelin—
Cruel and pitiless they,
With a voice like the roar of the sea,
And they ride upon horses and chariots,¹⁸
Arrayed, like one man, for the battle,
Against thee, O daughter of Zion.

24 The rumour thereof we have heard,
And all unnerved are we :
Anguish hath seized upon us,
And pangs as of women in travail.

25 Venture not forth to the open,
Go not abroad on the highway ;
For there is the sword of the enemy—
Terror on every side.

26 O daughter of My people,
Gird thee about with sackcloth
And sprinkle¹⁹ thee with ashes ;

Jeremiah

Make mourning and bitter lament,
As for an only son ;
For suddenly shall come
The Devastator upon us.

Jeremiah as Assayer of the National Character

- 27 I have set thee to test My people,
To discover and test their way.
- 28 Refractory are they all,
They slander as they go ;
They are all of them brass and iron,
They are all of them corrupt.
- 29 Fiercely the bellows blow,
The lead is consumed by the fire ;
But in vain doth the smelter keep smelting,
The dross is not smelted away.
- 30 Their name shall be refuse silver,
For them hath Jehovah as refuse rejected.²⁰

MESSAGES FROM THE MIDDLE PERIOD OF JEREMIAH'S CAREER

(vii.-ix., x. 17-25)¹

Salvation lies neither in Temple nor Ritual, but only in Repentance and Reform

vii.

- 1 The message which came to Jeremiah from Jehovah :
- 2 Take thy stand at the gate of the Temple, and there make the following proclamation.² Say, Listen to this message from Jehovah, all ye men of Judah that

Jeremiah

3 enter these gates to worship Jehovah. Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your doings, and I will guarantee this place as your
4 permanent home. But put no trust in lying messen-
5 gers, who say : " This is the Temple of Jehovah, the
6 Temple of Jehovah, the Temple of Jehovah." For if
7 you really amend your ways and your doings : if
8 you really do justice as between man and man ;
9 if you abstain from the oppression of the resident
10 alien, the fatherless and the widow, from the shed-
11 ding of innocent blood in this place, and from devotion
12 to other gods to your own hurt, then I will guarantee
13 you a home here for all time in the land that I gave
14 your forefathers.

8 But see, you are putting your trust in doctrines that
9 are as profitless as they are false. What ! you com-
mit theft, murder, adultery, perjury, you burn sacri-
fice to the Baal, you run after other gods that are
10 strange to you ; and then you (have the hardihood
to) come and stand before me in this House which is
called by My name, and say, " Now we are safe "—in
order, forsooth, to carry on all these abominations.
11 This House which bears My name you regard, do you,
as nothing but a robbers' cave ? Make no mistake :
I—saith Jehovah—I have not been blind to all this.
12 I would ask you to visit My sanctuary in Shiloh,
where I put My name at the first, and see what the
wickedness of My people Israel constrained Me to do
13 to it.³ And so it will be now, saith Jehovah. Because
you have perpetrated all these enormities, in defiance
14 of My most earnest and repeated words, and have
refused to respond to My call, therefore this Temple

Jeremiah

in which you repose your trust—called by My name though it be—and the place that I gave to you and your forefathers, I will consign to the same fate as
15 overtook Shiloh ; and I will hurl you out of My sight as I have hurled your brethren, the whole race of Ephraim.⁴

16 As for thyself, offer no prayer for this people, raise no cry or prayer on their behalf, and make no intercession to Me, for I will not listen to thee. Seest thou not what they are doing in the cities of Judah and in
17 the streets of Jerusalem ? The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes to the Queen of Heaven,⁵ and to pour out drink-offerings to other gods, in order to vex Me.
18

19 Is it I, then, saith Jehovah, whom they are vexing ? is it not rather themselves, doomed as they are to
20 bring confusion upon their own faces ? Therefore, thus saith the Lord Jehovah, “ My anger and My fury shall be poured out upon this place, upon man and beast, upon trees of the field and fruit of the ground, and it shall blaze in unquenchable flame.”

21 Thus saith Jehovah of Hosts, the God of Israel, Put the flesh of your burnt-offerings⁶ and of your (other) sacrifices⁷ together, and make a common meal
22 of them both alike ; for on the day that I brought your forefathers out of the land of Egypt, I gave them no commandment nor did I utter a syllable with regard to
23 burnt offering or sacrifice. But the commandment I gave them was this : Listen, I said, to My voice,⁸ and then I will be your God and you shall be My people, and take My commandments as the standard of all
24 your life—this is the way to prosperity. But, instead

Jeremiah

of inclining their ear and listening, they followed the dictates of their own stubborn and wicked hearts ; they

25 went backwards instead of forwards. Ever since your forefathers came out of the land of Egypt, every day up to this very day I have been sending you early and late
26 all My servants the prophets. Instead, however, of inclining their ear, they stiffened their necks and behaved worse than their forefathers.

27 This, then, is the message thou art to address to them, though they will not listen to thee, nor respond
28 to thy call—thy message is to be this :

This is the folk that refused to listen

To the voice of Jehovah their God—

That refused to accept correction.

Sincerity is vanished,

It is found on their lips no more.

The Fearful Judgment upon Idolatry

29 Shear off thy⁹ locks—away with them—

Lift up a dirge on the heights :

For Jehovah hath spurned and forsaken

The race that hath roused Him to anger.

30 The people of Judah, saith Jehovah, have done the thing I abhor : the very House¹⁰ that bears My name they have defiled by introducing into it their abominable worship.

31 They have built a sanctuary¹¹ of Topheth in the Valley of the son of Hinnom, for the burning of their sons and daughters in the fire, though this was no commandment of Mine—such a thing never entered into My mind.

32 Mark this therefore : days are coming, saith Jehovah,

Jeremiah

when it shall be no more called Topheth, nor the Valley of the son of Hinnom, but the Valley of Slaughter, and Topheth shall be used as a burial-place for want of room (elsewhere).¹² The dead bodies of this people shall be devoured by the birds of the air and the beasts of the earth, and none shall scare them away. In the cities of Judah and on the streets of Jerusalem I will still the voice of mirth and gladness, and the voice of bridegroom and bride ; for the land shall become a viii. waste.

1 At that time, saith Jehovah, they shall bring out of their graves the bones of the kings, the princes, the priests, and the prophets, of Judah, and of the inhabitants of Jerusalem, and they shall spread them before the sun and the moon and all the host of heaven, whom they loved and served and followed and sought and worshipped ; and they shall remain ungathered and unburied, they shall be for dung on the face of the ground. And in all places to which I have driven them, every man that is left of this evil family would choose rather death than life, saith Jehovah of Hosts.

The National Refusal to Repent and the Coming Retribution

4 Thou shalt say to them, Thus saith Jehovah :
Doth not one who has fallen rise up again,
And one who hath wandered turn back again ?
5 Why, then, doth thy people keep turning
For ever and ever backward,
Clinging to ways deceitful,
Refusing to return ?

Jeremiah

6 I have listened with ear intent—
And their words are utterly false.

Not a man repents of his wickedness
Or thinks upon what he has done :
But each rushes on in his course
As a war-horse rushes in battle.

7 The very stork in the heavens
Doth know her appointed seasons ;¹
The turtle, the swift, and the swallow,
Observe the time of their coming :
But the ordinance of Jehovah
My people doth not know.

8 How can ye say, “ We are wise,
And with *us* is the law of Jehovah ” ?
For see ! the false pen of the scribes
Hath turned it into a falsehood.²

9 So the wise shall be put to shame,
Be dismayed and taken captive.
They have spurned the word of Jehovah—
What manner of wisdom have they ?
10 So³ their wives I will give unto others,
To conquerors their fields.

For, great and small alike,
They are all of them greedy of gain ;
Prophet and priest alike—
Every man of them practiseth falsehood.

11 They would heal the hurt of My people
As though it were but slight ;
“ It is well, it is well,” they say,
“ When it is anything but well.”

Jeremiah

12 Are they at all abashed
At their deeds abominable ?
Nay, they are unabashed,
They know not how to blush.
They shall therefore fall with the fallen ;
In the hour of their visitation
They shall stumble, saith Jehovah.

13 When I, saith Jehovah, would gather their fruit,
There is not a grape on the vine ;
There is not a fig on the fig-tree,
All withered are the leaves.⁴

14 "Why⁵ are we sitting still ?
Assemble yourselves together,
Let us enter the fortified cities,
And there let us meet our doom ;
For Jehovah our God hath doomed us,
Hath given us gall to drink,
Because we have sinned against Him.

15 We wait for peace, but no good cometh ;
For a season of healing, but lo ! dismay."

16 From Dan is heard the snort of his steeds,
At the sound of his stallions neighing
All the land doth tremble.
They come and devour the land
And all that is therein,
The city and her inhabitants.

17 For see ! I will send amongst you
Serpents of basilisk order,
Which cannot be charmed at all ;
And they, saith Jehovah, shall bite you.

Jeremiah

Jeremiah's Lament over the Sin and the Doom of his People

18 Past healing⁶ is my sorrow,
 My heart is heavy within me.

19 Hark ! a voice is calling
 From the daughter of my people
 From a land that is far away ;⁷
 " Is not Jehovah in Zion ?
 Is not her King therein ? "
 " With their images why have they vexed Me—
 With futile foreign gods ? "

20 " The harvest is past, the summer is ended,
 And all unsaved are we."

21 For the daughter of my people,
 All broken, mine own heart is broken ;
 I go about in mourning,
 With the clutch of horror upon me.

22 Is there no balm in Gilead ?
 Is there no physician there ?
 Why cometh then no healing
 To the daughter of my people ?

ix.

1 O that my head were waters,
 And mine eyes a fountain of tears,
 That day and night I might weep
 For the slain of the daughter of my people !

2 O that I had in the desert
 A spot such as travellers lodge in ;
 For then would I leave my people,
 Yea, from them I would go ;

Jeremiah

For they be all adulterers,
A company of traitors,
That bend their tongue like a bow.

3 It is not the true, but the false,
That has mastery in the land ;
For they pass from evil to evil,
And they know not Me, saith Jehovah.

4 Let each man beware of his neighbour,
And trust not any brother :
For brothers are tricksters,¹ all of them,
And neighbours are slanderers all.

5 They all deceive one another,
The truth they will not speak ;
They have taught their tongue to lie,
They behave like knaves and fools.²

6 Oppression upon oppression,
Deceit upon deceit :³
They refuse, saith Jehovah, to know Me.

7 Therefore thus saith Jehovah of Hosts,
Behold I will smelt them and test them,
For alas ! I must turn Mine eyes away
From the daughter of My people.

8 Their tongue is a deadly arrow,
The words of their mouth are deceit ;
They speak their neighbour fair,
But at heart they are laying a trap for him.

9 And⁴ crimes like these, saith Jehovah,
Am I to leave unpunished ?
Shall not My soul be avenged
On a nation such as this ?

Jeremiah

10 Lift⁵ a lament for the mountains,
A dirge for the wilderness pastures ;
For wasted they lie and untraversed,
No lowing of cattle they hear :
The birds of the air and the beasts
Are fled away and gone.

11 I will make of Jerusalem ruins,
A place for jackals to haunt ;
I will make of the cities of Judah
An uninhabited waste.

12 Where is the man that is wise
And will lay this thing to heart ?
Where is the man that Jehovah
Himself hath communed with and charged
To declare why the land is a ruin,
Laid waste like the untravelled wilderness ?

13 And Jehovah said unto me :
Because they forsook My law
Which I had set before them,
And did not live thereby,
But disobeyed My voice,

14 And followed their stubborn hearts,
And the Baals that their fathers had taught them :

15 Therefore thus saith Jehovah of Hosts,
The God of Israel ; Behold,
I will feed this people with wormwood,
And give them gall to drink.

16 I will scatter them far among nations
To them and their fathers unknown ;
The sword I will send to pursue them,
Until I have clean consumed them.

Jeremiah

17 Thus saith Jehovah of Hosts :
Now mark ye well and summon
The women that chant in dirges ;⁶
And send for the skilful women,
That they may come in haste,

18 And lift up for us a lament ;
That our eyes may run with tears,
And our eyelids gush with water.

19 Hark ! from Zion float sounds of wailing,
“ Alas ! how are we spoiled ;
We are put to utter shame,
Because we have left the land,⁷
And our homes are hurled to the ground.”

20 Hear then, ye women, the word of Jehovah,
Receive with your ears the word of His mouth,
And teach this lament to your daughters,
Each one to her neighbour this dirge :

21 “ Death hath climbed up to our windows,
And into our palaces entered,
Sweeping the child from the streets
And the youth from the broad open spaces.

22 The corpses of men are fallen
Like dung on the face of the field ;
Or like sheaves behind the reaper,
With none to gather them up.”

The True Glory of a Man

23 Thus saith Jehovah :
Let the wise man not boast of his wisdom,
Let the strong man not boast of his strength ;

Jeremiah

Let the rich man not boast of his riches,
24 But in this be the boaster's boast—
In insight and knowledge of Me
As Jehovah, who over the earth
Doeth kindness and justice and right ;
For these are the things that I love.

The Necessity for Circumcision of Heart

25 Mark this well, saith Jehovah : days are coming
when I will punish all those that, though circumcised
26 (in flesh) are uncircumcised (in heart)⁸—Egypt, Judah,
Edom, Ammon, Moab, and all those denizens of the
wilderness that have the corners of their hair clipped ;
for while all the nations are uncircumcised,⁹ the whole
household of Israel is uncircumcised in heart.

The Approaching Doom of Exile

x.
17 Take up thy pack from the ground,¹
 (O Jerusalem), that sittest beleaguered.
18 For thus saith Jehovah, Behold,
This time I will surely sling out
 The inhabitants of the land,
And bring them into such straits
 That they shall melt for fear.²

19 Ah ! woe is me ! I am broken,
 And smitten very sore,
“ Yes, this is a stroke indeed,”
 Said I, “ and I must bear it.

Jeremiah

20 My tent is despoiled and perished,
And all my cords are broken ;
My flock³ is vanished clean.
There is none to stretch my tent,
Or to hang up my curtains more.

21 For the shepherds are foolish grown,
And nothing they care for Jehovah ;
For this cause they have not prospered,
And all their flock is scattered.

22 Hark ! a rumour ! behold, it cometh,
A mighty uproar from the land of the north,⁴
It shall make of the cities of Judah a waste,
A place to be haunted of jackals.

Prayer that Judgment may be Tempered with Mercy

23 Well, O Jehovah, I know⁵
That a man's way lies not with himself ;
It is not in the power of man
To walk and direct his steps.

24 When therefore Thou chastenest us,
Do Thou deal, O Jehovah, in measure,
And not in Thine indignation ;
For so wouldst Thou bring us to nothing.

25 Pour⁶ out Thy wrath on the heathen,
That have not cared for Thee—
And on tribes that invoke not Thy name ;
For Jacob they have devoured,
They have desolated his dwelling.

Jeremiah

The Folly of Fearing the Impotent and Unreal Gods of the Heathen¹

x.

- 1 Listen, O household of Israel, to the word which Jehovah hath spoken to you. Thus saith Jehovah : Learn not the ways of the heathen,
And be not dismayed at the signs² in the sky,
As the heathen are dismayed ;
- 3 For heathen religion is vapour.
A tree is cut down in the forest
And fashioned by craftsman's axe,
- 4a Adorned with silver and gold—
9 With silver beat fine, brought from Tarshish,
And gold that cometh from Ophir—
And wrought by the craftsman and goldsmith,
And robed in blue and in purple—
The work of skilled men are they all—
- 4b And fastened with nails and hammers,
To keep them from toppling over.³
- 5 They are altogether dumb,
Like a scarecrow in garden of cucumbers ;
Carried they must needs be,
For they cannot go of themselves.
Be not afraid of them, then,
For they have it not in their power
To do either good or harm.
- 6 There⁴ is none like Thee, O Jehovah ;
Thou art great, and great is Thy name in might.
- 7 Who should not fear Thee, O King of the nations ?
For Thee it becometh well ;

Jeremiah

For among the wise men of the nations all,
And among their kingdoms all,
There is none that is like unto Thee.

8 One and all, they⁵ are senseless and silly,
Instructed of gods that are wooden.

10 But Jehovah is God indeed,
A living God, and a King everlasting ;
The earth at His wrath doth tremble,
His anger no nation can bear.

12 He⁶ created the earth by His power,
He established the world by His wisdom,
He stretched out the heavens by His skill.

13 When He uttereth His voice,⁷
The waters roar in the heavens,
And He causeth vapour to rise
From the uttermost ends of the earth.
Lightnings He made for the rain,
And the wind He brings out of His storehouses.

14 How foolish⁸ is man with his knowledge !
The goldsmith is shamed by his image ;
His idols are a delusion,
And breath in them is none.

15 They are an empty mockery,
In the hour of their trial they shall perish.

16 Not such is the Portion of Jacob,
His God⁹ is the Framer of all things :
Jehovah of Hosts is His name.

Jeremiah

Jeremiah Exhorts the People to be True to the Demands of the Deuteronomic Law

xi.

- 1 The message which came to Jeremiah from Jehovah.
- 2 " Listen to the words of this covenant,¹ and declare them to the men of Judah and the inhabitants of
- 3 Jerusalem. Say to them, Thus saith Jehovah, the God of Israel : Accursed be the man that refuses to listen
- 4 to the words of the covenant with which I charged your forefathers on the day that I brought them out of that iron furnace,² the land of Egypt. I promised them then that, if they obeyed My voice, and conformed to all My commandments, they should be My people and I
- 5 would be their God, and thus the oath would be established that I swore to their forefathers—to give them a land flowing with milk and honey, as it is this day." Then I answered and said, " Amen, Jehovah."
- 6 Jehovah then said to me, " Make this proclamation throughout the cities of Judah and on the streets of Jerusalem : Listen to the words of this covenant and
- 7 act upon them. For early and late, ever since the day that I brought your forefathers out of the land of Egypt up to this day, I have been earnestly adjuring
- 8 them to listen to My voice ; but instead of obediently inclining their ear, every man of them followed the dictates of his own wicked and stubborn heart ; so I brought upon them all the threats of this covenant which I had charged them to observe, but which they failed to observe."
- 9 Further Jehovah said to me, " The people of Judah and the inhabitants of Jerusalem have been engaged in
- 10 a manifest conspiracy (against Me). They have

Jeremiah

reverted to the sins of their forefathers who refused to listen to My words, and they are actually indulging in the worship of other gods : the households of Israel and Judah alike have broken the covenant I made with

11 their forefathers. Therefore thus saith Jehovah : Mark this—I will bring upon them a disaster which they shall be powerless to escape ; and when they cry to Me, I
12 will turn a deaf ear. Then the cities of Judah and the inhabitants of Jerusalem shall go and cry to the gods to whom they burn sacrifice ; but no help shall they get
13 from them in the day of their calamity : for your gods, O Judah, are as numerous as your cities ; and as numerous as the streets of Jerusalem are the altars you have set up for sacrifice in the scandalous worship of the Baal.

14 As for thyself,³ offer no prayer for this people, raise no cry or prayer on their behalf ; for I will not listen when they call to Me in the day of their calamity.

15 What business hath My Beloved⁴
In My house, after conduct so vile ?
Shall vows⁵ and the sacred flesh
Avert from thee thy doom ?⁶
Then mightest thou rejoice.

16 A spreading, graceful olive
Jehovah had called thy name ;
But to the roar of a mighty storm
He hath set it ablaze with lightning,
And the branches thereof are marred.

17 For Jehovah of Hosts that planted thee hath pronounced evil against thee in requital for the evil in which the households of Israel and Judah have vexatiously indulged, by burning sacrifice to the Baal.”

Jeremiah

A Plot against Jeremiah's Life

The Plot

18 I knew—for Jehovah had told me,
 And revealed to me what they⁷ were doing :

19 But I—like an innocent lamb
 That is led to the slaughter⁸ was I.
Yea, all unconscious was I
 Of the plots they were plotting against me—
 To ruin the tree with its sap,⁹
From the land of the living to root me
 And banish my name out of mind.

20 But Jehovah of Hosts, Thou righteous Judge,
 Who mind and heart dost prove,
Let me see Thy vengeance upon them,
 For on Thee have I rolled my cause.

21 Therefore, thus saith Jehovah concerning the men of
 Anathoth who seek thy life and threaten thee with
death at their hands, if thou preach in the name of
 Jehovah :

22 Therefore saith Jehovah of Hosts,
 Behold I will visit them sternly ;
Their young men shall die by the sword,
 Their sons and their daughters shall perish with
 hunger.

23 Not one of them shall be left ;
 For over the men of Anathoth
Calamity I will bring
 In the year of their visitation.

Jeremiah

Jeremiah's Perplexity and Prayer for Vengeance

xii.

- 1 " Righteous art thou, O Jehovah,
When I make my plaint unto Thee ;
Yet the case I would reason with Thee.
Why do the wicked prosper ?
And why do the faithless all flourish ?
- 2 Thou plantest them, yea, they take root ;
They spread, yea, they bring forth fruit.
Nigh on their lips art Thou,
But far, far away from their hearts.
- 3 But Thou, O Jehovah, dost know me,
My heart towards Thee Thou hast proved.
Pull them out, then, like sheep for the slaughter,
To the day of slaughter devote them.
- 4 How long must the land still mourn,
And the herbs of the fields be all withered ?
Beast and bird are vanished,
Because of the sin of her people,
Who think God is blind to their ways."¹

The Divine Answer

- 5 " If thy race with the footmen hath wearied thee,
How wilt thou vie with the horse ?
If thou takest to flight² in a land that is safe,
Then how wilt thou do in the jungle of Jordan ?³
- 6 For thy father's household, thine own very brethren,
Even *they* have played thee false.
They pursue thee with clamours loud :
Trust them not, when they speak thee fair."

Jeremiah

Lament over the Havoc wrought upon Judah by her Neighbours

The Havoc

- 7 My house⁴ I have forsaken,
My heritage I have cast off ;
Into the hands of her foes
I have given the Beloved of My soul.
- 8 My darling⁵ is grown to Me (fierce)
As a lion in the jungle ;
She hath lifted her voice against Me,
And therefore I abhor her.
- 9 Is My darling a speckled bird,⁶
That the birds⁶ circle round and assail her ?⁷
Come, all ye beasts of the field,
Come hither to devour.
- 10 Shepherds many have ruined My vineyard,
And trampled My ground under foot ;
They have turned My pleasant inheritance
Into a desolate wilderness.
- 11 They have made it a desolation,
It mourneth, ah me ! all desolate.
Desolate all is the land,
And no man doth lay it to heart.
- 12 Upon all the bare heights in the wilderness
Spoilers have descended ;
For the sword of Jehovah devours
From one end of the land to another ;
No peace is there for any.
- 13 Wheat they have sown, but thorns they have reaped ;
Their labour hath profited nothing ;
Their harvest shall bring them to shame,
Because of Jehovah's hot anger.

Jeremiah

Threat and Promise

14 This is the word of Jehovah,
To all Mine evil neighbours
That put forth a hand on the heritage
I gave to My people Israel.
Behold ! I will pluck them away from their land,
And the household of Judah I will pluck from the
midst of them ;

15 But when thus I have plucked them away,
I will once more take pity upon them,
And bring each man back to his heritage,
Each to his own land again.

16 And if ever they master the ways of My people,
To swear by My name, " As Jehovah liveth,"
As they once taught My people to swear by the Baal,
They shall then be built up in the midst of My people.

17 But the nation that will not listen,
I will pluck clean away and destroy, saith Jehovah.

The Parable of the Waistcloth

xiii.

1 Jehovah told me to go and buy a linen waistcloth and
put it on my loins, taking care not to let it get into
2 water. So I bought a waistcloth, as Jehovah had
bidden me, and I put it on my loins.

3 Then a second message from Jehovah came to me,
4 telling me to take the waistcloth I had bought, that
was on my loins, and to proceed to Parah¹ and bury it
5 there in a chink of the rock. So I went and buried it
6 at Parah, as Jehovah had charged me. Many days
after, Jehovah told me to proceed to Parah and remove

Jeremiah

the waistcloth which He had charged me to bury there.

7 Then I went to Parah and dug out and took the linen waistcloth from the place where I had buried it ; and lo ! the waistcloth was ruined—it was good for nothing.

8 Then there came to me this word from Jehovah :

9 Thus saith Jehovah, Ruin like this I will bring upon the

10 soaring pride of Judah and Jerusalem. As for these depraved people who, refusing to listen to My words, follow the dictates of their own stubborn hearts and indulge in the worship and service of other gods—let them become like this waistcloth, good for nothing.

11 For, as the waistcloth clings to a man's loins, so would I have had the whole household of Israel and Judah cling unto Me, saith Jehovah, to be My people, a source of renown and praise and glory : but they would not listen.

The Parable of the Jars

12 Take to them therefore this message : Thus saith Jehovah the God of Israel, " Every jar must be filled with wine." And if they say to thee, " Why, of course we

13 know that every jar must be filled with wine," then this is what thou shalt say to them : Thus saith Jehovah : Soon—mark it well—I will fill with drunkenness² all the inhabitants of this land—the kings that sit upon the throne of David, the priests, the prophets, and all

14 the inhabitants of Jerusalēm ; and I will dash them, saith Jehovah, one against another, fathers and sons together. I will neither spare nor pity : no compassion shall restrain Me from destroying them.

Jeremiah

The Tender Solemn Warning

- 15 O hear and give ear, be not haughty ;
Jehovah hath spoken.
- 16 To Jehovah your God give ye glory,
Before it grows dark,
And ere yet, on the mountains of twilight,
With feet that are stumbling,
Ye look for the light, which to gloom
And thick darkness He turneth.
- 17 But should ye refuse to give heed,
Then in secret my soul shall weep,
Because of your pride :
And with tears that flow ever and ever
Mine eyes shall run down
For the flock of Jehovah, afar
To captivity taken.

Lament on the Approaching Fate of King Jehoiachin and the Queen Mother

- 18 Say to the King³ and the Queen Mother,
Low be ye seated ;
For down from your head hath been hurled
Your glorious crown.
- 19 The towns in the south land⁴ are shut,
There is no one to open them ;
All Judah is swept into exile,
Swept all into exile.

Jeremiah

Lament over the Sin and the Doom of Jerusalem

20 Jerusalem,⁵ lift up thine eyes and behold
How they⁶ come from the north.
Where is thy beautiful flock,
Even the sheep that were given thee ?

21 What wilt thou say when He calleth—
To lord over thee—
The men thou thyself didst instruct
To approach thee as lovers ?
Shall anguish not clutch at thee hard
As of woman in travail ?

22 But if in thy heart thou shouldst say,
“ Why is this come upon me ? ”
Thy manifold guilt is the cause
That thy skirts are stripped off
And thy modesty outraged.

23 Can the African⁷ change his skin,
Or the leopard his spots ?
Just as helpless art thou to do good
That art wont to do evil.

24 And so to the winds of the desert
Like stubble that flies I will scatter them.

25 This is thy lot, this the portion
I measure to thee, saith Jehovah ;
Because thou forgatest *Me*,
And hast trusted in falsehood.

26 Thy skirt I Myself will lift over thy face,
That thy shame may be seen.

Jeremiah

27 Thine adulteries and thy neighings,
Thy harlotry foul—
In the field, on the hills, I have seen—
Thy detestable doings.
Woe unto thee, O Jerusalem !
How long time yet must pass
Until thou be cleansed ?

A Grievous Drought and the Thoughts it Awakened in the Prophet

The Distress of the Drought

xiv.

- 1 The message which came from Jehovah to Jeremiah
with regard to the drought.
- 2 Judah doth mourn, and the gates thereof languish;
(Her people) are sitting in black on the ground,
And a cry rises up from Jerusalem.
- 3 Her nobles have sent their attendants for water ;
They come to the cisterns, no water they find :
Back then they go with their pitchers empty,
In shame and confusion they cover their heads.
- 4 Dismayed are the men that till the ground,¹
Because on the land no rain hath fallen ;
The ploughmen cover their heads in confusion.
- 5 Yea, even the hind in the field forsaketh
The young that she bore, because grass there is none.
- 6 And the wild asses stand on the bleak bare heights,
Panting for air, like the crocodile,
And the light dieth oft of their eyes,
Because herbage there is none.

Jeremiah

The Prophet's Supplication

7 And yet though our sins rise in witness against us,
Jehovah, O act, for Thine own name's sake ;
For many a time have we turned from Thee back,
And against Thee we have sinned.

8 O Thou that art Israel's Hope,
Her Saviour in time of trouble,
Why like a stranger art Thou in Thy land,
Like a traveller who turneth to lodge but a night ?

9 Why shouldst Thou be like a man fast asleep,²
Like a warrior powerless to save ?
Yet Thou, O Jehovah, art here in our midst,
By Thy name we are called : O leave us not.

The Divine Answer

10 Touching this people Jehovah thus answered :
Thus do they love to wander
With unrestrained feet,
But Jehovah cannot accept them :
Their guilt He now calleth to mind,
And their sins He will visit with chastisement.

11 And Jehovah said to me : Offer no prayer for the
12 welfare of this people.³ When they fast, I will be deaf
to their cry ; when they offer burnt-offerings and
cereal offerings, I will not accept them. By sword,
by famine, by pestilence, I will consume them.

The Prophet's Remonstrance

13 To this I made answer : " Oh ! Lord Jehovah, see !
The prophets are ceaselessly telling them that they will

Jeremiah

never see the sword or suffer from famine, but that Thou wilt bestow upon them stable peace in this place.

The Divine Answer

14 Then Jehovah said to me : The prophets are but preaching lies in My name. I never sent them ; they have no commission from Me ; not a word have I spoken to them. What they preach to you is nothing but a tissue of lying visions and idle divinations and inventions of their own deceitful hearts. This therefore is the message of Jehovah concerning those prophets who, without any commission from Me, are ceaselessly preaching that this land will never suffer from sword or famine : by sword and famine shall
15 those very prophets themselves be consumed, and the people they preach to shall be flung out on the streets of Jerusalem as victims of sword and famine, and they shall lie unburied—themselves, their wives, their sons, their daughters ; for I will pour their wickedness over them.
16

The Prophet's Lament and Confession

17 This is the word thou shalt speak to them :
Mine eyes run down with tears
By night and day unceasing ;
For the daughter of my people
Is broken, grievously broken,
With a wound exceeding sore.
18 If to the field I go forth,
Lo, the slain of the sword lie there ;

Jeremiah

And if into the city I go,
Lo, there lie the victims of famine :
Yea, prophet and priest alike,
All witless, lie crouched⁴ on the ground,

19 Hast Thou utterly cast away Judah ?
Is Zion grown loathsome to Thee ?
Why hast Thou smitten us so,
That we can find no healing ?
We look for peace, but no good cometh :
For a season of healing, but lo ! dismay.

20 We acknowledge, Jehovah, our wickedness,
The guilt of our fathers also ;
For we have sinned against Thee.

21 For Thy name's sake, O spurn us not,
O shame not Thy glorious throne :
O remember and break not Thy covenant with us.

22 Of the worthless gods of the heathen
Is there one that can bring down rain ?⁵
Can the sky give showers of itself ?
Is it not Thou alone that canst do this—
Jehovah, our God, whom we wait for ?
Yea, these things are all Thy creation.

The Divine Answer—Rejection and Doom

xv.

1 Then Jehovah said to me :
Though Moses and Samuel stood before Me,¹
Yet no leaning of heart could I have for this people ;
Away with them out of My sight—let them go.

Jeremiah

2 When they ask thee where they shall go,
Then say to them, Thus saith Jehovah :
To death,² those destined to death ;
To the sword, those doomed to the sword ;
To famine, those destined to famine,
To exile,³ those destined to exile.

3 And I, saith Jehovah, will set over them four kinds
(of destroyers)—the sword to slay, the dogs to tear,
the birds of the air to devour, and the beasts of the

4 earth to destroy ; and I will make them an object of
consternation to every kingdom in the world, in return
for all the evil wrought in Jerusalem by Manasseh,⁴
the son of Hezekiah, king of Judah.

5 O Jerusalem, who will then pity thee ?
Who will commiserate thee ?
Who will go out of his way
To enquire how it fareth with thee ?

6 Thou hast cast Me off, saith Jehovah,
Thou ever wentest backward ;
So, weary at length of relenting,
I stretch out My hand to destroy thee.

7 With winnowing-fork I will winnow thee,⁵
In every gate⁶ of the land.
I will make My people childless,
And destroy them because of their wickedness,⁷

8c A destroyer I will bring
Upon mother and suckling⁸ at noon-day ;
I will bring of a sudden upon her
Agitation and dismay.

9 The mother of seven shall languish,
And she shall swoon away ;

Jeremiah

Her sun shall go down in the day-time,
Ashamed and abashed shall she be.

8^a Their widows are more in number
b Than the sand of all the seas,
9^e And the rest of them I will deliver
f To the sword in the face of their foes.⁹

The Prophet's Passionate Lament

10 Alas¹⁰ for me ! mother of mine, that bore me
To strive and to struggle with all the world.
Never lender nor borrower was I,¹¹
Yet one and all they curse me.

11 To their curses be " Amen, Jehovah,"
If ever I failed to entreat Thee
For a blessing upon my foes
In their time of distress and disaster.¹²

12 Is the arm in my shoulder of iron ?
Or is my brow of brass ?¹³

15 O Jehovah,¹⁴ remember¹⁵ and visit me,
Avenge me of my tormentors ;
Let not Thine anger tarry.¹⁶
Bethink Thee—it is in Thy cause
That I have been laden with insult.

16 They spurn¹⁷ Thy words—every man of them.
But to me is Thy word a delight,
The very joy of my heart ;
For I have been called by Thy name,
O Jehovah, Thou God of Hosts.

17 No happy seat was mine
At gatherings of the merry ;

Jeremiah

But lonely I sat, for Thy hand was upon me :
With (holy) wrath Thou hast filled me.

18 Oh why is my pain unceasing ?
And why is this wound of mine cureless ?
Like a treacherous brook wilt Thou be unto me,
Like waters that are unsure ?

The Divine Answer

19 Thus therefore saith Jehovah :
If Thou turn again,¹⁸ I will restore thee,
And thou shalt be My servant.¹⁹
Let thy speech but be noble, not petty,²⁰
And so thou shalt be My mouthpiece ;
They then may turn unto thee,
But *thou* shalt not turn unto them.

20 And unto this folk I will make thee
A fortified wall of bronze.
They will fight thee, but thou shalt be victor ;
For I will be with thee to save thee,²¹
And rescue thee—thus saith Jehovah.

21 Yes, I from the land of the wicked will rescue thee,
I from the clutch of the cruel will redeem thee.

Predictions of Coming Disaster

The Prophet's Unutterable Loneliness

xvi.

1 There came to me this message from Jehovah :
2 Thou shalt not take thee a wife,
Saith Jehovah, the God of Israel ;¹

Jeremiah

Nor shalt thou have any sons
Or daughters in this place.

3 For thus Jehovah saith
Concerning the sons and the daughters
That in this place are born,
And concerning the mothers that bore them,
And the fathers that begat them :²

4 "A grievous death shall they die,
Unburied, unlamented ;
Like dung on the face of the field shall they be,
They shall perish by sword and famine ;
By the birds of the air and the beasts of the earth
Shall their corpses be devoured."

The National Doom

5 For thus Jehovah saith :
Do not enter the house of grief,
Nor go to make lament,
And raise for them no wailing ;
Because from this (My) people
I have taken away My peace.³

6 Both great and small in this land shall die,
They shall be unburied, unmourned ;
Not a man shall gash his body,⁴
Or shear his hair for them.

7 No bread shall be broken for mourners,
To comfort them for the dead ;
Nor shall cup of consolation
Be given for father or mother.

Jeremiah

- 8 Do not enter the house of feasting,
To sit with them, eating and drinking.
- 9 For thus saith Jehovah of Hosts,
The God of Israel :
Mark this—ye shall live to see it—
This place I will bring to silence,
The voice of mirth and gladness,
The voice of bridegroom and bride.

The Infidelity which Justifies the Doom

- 10 After thou hast delivered this message to the people, they will ask thee why Jehovah has doomed them to all this misery. “What is our guilt,” they will say, “and what is the sin we have committed against Jehovah our God ?” Tell them then, “Jehovah doth solemnly declare: it is because your fathers abandoned Me for the worship and the service of other gods; yes, 12 they abandoned Me and neglected My law. And your own behaviour has been worse than that of your fathers. See how every man of you is following the impulses of his own wicked and stubborn heart and 13 refusing to listen to Me. For this, then, I will hurl you out of this land into a land that is strange to you and your fathers; and there, day and night, ye shall serve other gods; for no favour shall ye have from Me.”⁵

The Doom

- 16 Behold, I will send many fishers,⁶
And them they shall fish, saith Jehovah ;
And then will I send many hunters,
And they shall hunt them down

Jeremiah

From every mountain and hill

And out of the clefts of the rocks.

17 For Mine eyes are on all their ways,
From My face they are not concealed,
And their guilt is not hid from Mine eyes.

18 I will therefore requite them double;
For all their guilt and sin,
In profaning My land with the carcases
Of their detestable idols,
And filling Mine inheritance
With their abominations.

21 See then ! I will give them to feel—
This once I will give them to feel—
The weight of My mighty hand :
And then shall they know that My name is Jehovah.

Ultimate Recognition by the Heathen of Jehovah as the True God⁸

19 O Jehovah, my strength and my stronghold,
My refuge in time of trouble,
To Thee from the ends of the earth
Shall nations come and say,
“ Only lies have our fathers inherited,
Empty and useless (idols).”

20 Shall a man make gods for himself,
Which yet are no gods at all ?

The Doom

xvii.

1 The sin of Judah is written
With pencil of iron ;

Jeremiah

With diamond point it is graven
On the tablet of their heart,
On the horns of their altars,

2 On¹ every green tree,
On every high hill,

3 On the heights in the field.
Thy substance² and all thy treasures
As spoil I will give,
In requital³ for all the sins
That pervaded thy borders.

4 And then thou shalt slack thy hold
Of the land that I gave thee :
I will make thee the slave of thy foes
In a land that is strange to thee ;
For a fire in Mine anger is kindled
That burneth for ever.

The Joy and Wisdom of Trust

5 Thus saith Jehovah :
Accursed the man that trusteth in man,
And maketh flesh his arm,
While his heart is estranged from Jehovah.

6 Like a bare desert shrub shall he be,
No destiny fair shall be his ;
His home is the scorching wilderness,
A salt uninhabited land.

7 But blessed the man that trusteth Jehovah,
That maketh Jehovah his confidence ;

8 Like a tree shall he be, by the waters planted,⁴
That stretcheth its roots out towards the stream,
And is never afraid for the coming of heat,
But its leaves are for ever green—

Jeremiah

In the year of drought untroubled—
And it yieldeth fruit without ceasing.

11 Like a partridge that sitteth on eggs
That it hath not laid,
Is the man that getteth him riches
In ways unjust.
In the midst of his days he must leave them,
His end shall declare him a fool.

12 A glorious throne, set on high from of old,
Is the site where standeth our holy place.⁵

13 O Jehovah, Thou Hope of Israel,
Put to shame shall all be that forsake Thee ;
Yea, they that prove faithless to Thee
In the land shall be put to confusion ;⁶
Because they have forsaken
The Fountain of Living Water.⁷

The Prophet's Prayer

9 " The heart⁸ is most treacherous⁹ of all things,
And sick beyond cure : who can know it ? "

10 " I, Jehovah, am Searcher of hearts,
And Tester of thoughts am I,
To give each what his doings have earned,
To let each reap the fruit of his deeds."

14 " Heal me, Jehovah, and I shall be healed ;
Save me, and I shall be saved indeed :
For Thou art my Praise.

15 Mark how they say to me ceaselessly
' Where is the word of Jehovah ?
Pray, now, let it come to pass.'

Jeremiah

16 Yet never for this did I urge Thee
 To bring on the evil day,¹⁰
Nor ever have longed in my heart
 For the day of disaster—Thou knowest.
The words that came forth from my lips
 Lie open before Thy face.

17 O be not a terror to me,
 Thou Refuge of mine in the day of evil.

18 Confusion on them that torment me—
 On them, but not on me :
Be dire dismay upon them—
 On them, but not on me ;
Bring the day of disaster upon them,
 With two-fold destruction destroy them.”

The Sanctity of the Sabbath¹¹

19 Jehovah commanded me to go and take my stand at
the Benjamin gate,¹² through which the kings of Judah
20 go in and out, and at all the gates of Jerusalem, and
there He charged me to address them as follows : “ Ye
kings of Judah, and all ye citizens of Judah and
21 Jerusalem that pass through these gates, Thus saith
Jehovah : As ye value your lives, be very careful not
to carry a burden or to bring anything of the kind
through the gates of Jerusalem on the Sabbath day ;
22 also to carry no load out of your houses on the
Sabbath day, and to do no work of any kind, but to keep
the Sabbath day holy, as I commanded your forefathers.
23 But instead of obediently inclining their ear, they
stiffened their neck ; they would have nothing to
24 do with obedience or discipline. If you, however,
will give earnest heed to Me, saith Jehovah, and

Jeremiah

refrain from bringing loads through the city gates on the Sabbath day, if you keep the Sabbath day holy and

25 abstain from work of every kind, then kings¹³ that sit upon the throne of David shall enter the gates of this city riding on chariots and horses, accompanied by their princes, the men of Judah, and the citizens of Jerusalem ; and the city shall be inhabited for ever.

26 From the cities of Judah, the neighbourhood of Jerusalem, and the district of Benjamin, from the lowland, the hill country, and the south,¹⁴ men shall come to the Temple with burnt-offerings and sacrifices, oblations and frankincense, and praise-offerings. If, however, you refuse to give heed to Me and to keep the Sabbath day holy by refraining from carrying burdens through the gates of Jerusalem on the Sabbath day, then I will kindle in her gates a fire unquenchable, that shall devour the palaces of Jerusalem.

The Lesson of the Potter and the Clay

xviii.

1 Jeremiah received from Jehovah the message which
2 follows : "Rise and go down to the potter's house—
I have somewhat to say to thee, which I will com-
3 municate to thee there." So I went down to the
potter's house : and there he was—engaged on a
4 piece of work at the wheel. Now, if the thing he was
making was spoiled in his hands, he would just shape
the material over again into another such vessel as he
had decided to make.

5 Thereupon there flashed upon me this message from
6 Jehovah. "Cannot I," He said, "deal with you,
O household of Israel, like this potter? You are

Jeremiah

in My hand just like the clay in the potter's hand.¹

7 At one moment I may decide to pluck up or break
8 down and destroy some nation or kingdom ; but
if the nation whose fate I have decreed turn from its
wickedness, then I relent and do not execute the doom
9 I had planned for it. At another moment I may
decide to build up or to plant some nation or kingdom ;
10 but if its behaviour displeases Me, if it refuses to listen
to My voice, then I will retract the favours I had
intended to confer upon it.

11 Now, therefore, make this announcement to the men
of Judah and the citizens of Jerusalem, Thus saith
Jehovah : Beware ! I am shaping² calamity for you, I
am fashioning plans for your discomfiture. Turn, then,
every man of you, from your evil ways, and amend your
12 life and behaviour." But they will say, " No, there
is no hope of that : rather will we follow devices of our
own and yield, every man of us, to the impulses of our
wicked and stubborn hearts."

13 Thus therefore saith Jehovah :
Ask any heathen man
If he ever heard aught like this ?
An utterly horrible thing
Hath been wrought by the Virgin of Israel.

14 Doth³ the white snow vanish from Sirion's⁴ crags ?
Do the rills that flow cold from the hills ever dry ?

15 Yet Me hath My people forgotten ;
The gods that they worship are phantoms.
They have stumbled upon the way
Ordained for them of old,
And turned into bypaths
That never were truly laid.

Jeremiah

16 So their land shall be made a horror—
An everlasting scorn.
It shall fill every traveller with horror—
Thereat he will shake his head,
17 I will scatter them like the sirocco
Before the face of their foes.
Not My face, but My back, will I show them,
In the day of their calamity.

Plots against Jeremiah⁵

The Plots

18 Then said they, “ Come, let us forge
A plot against Jeremiah.
For the priests will not lack for instruction to offer,⁶
Nor the wise men for counsel to render,
Nor the prophet for words to declare.
Come, with the tongue⁷ let us smite him,
Let us watch him⁸ in all that he says.”

Jeremiah's Prayer

19 O Jehovah, give heed unto me,
And hearken to my contention.
20 Shall evil be rendered for good
That a pit they have dug for my life ?
Call to mind how I stood before Thee,
To utter a prayer for their welfare,⁹
And to turn Thy fury from them.
21 Abandon Thou therefore their children to famine,
Deliver them up to the sword ;

Jeremiah

Let their wives become childless widows,
Let their men be slain of death,¹⁰
And their youths may the sword smite in battle.

22 Let a cry ring out from their houses,
When swiftly Thou bringest the raiders upon them :
For a pit they have dug to take me,
And snares they have hid for my feet.

23 For well, O Jehovah, Thou knowest
How they plotted against me to slay me.
O pardon not their guilt,
And blot not their sin from Thy sight.
Let them prostrate be hurled before Thee ;
Deal Thou with them in the time of Thine anger.

The Lesson of the Broken Flask and its Consequences for Jeremiah

xix.

*The Breaking of the Flask Symbolical of the Shattering of
the Nation*

1 Then¹ Jehovah commanded me to go and buy a potter's earthenware flask, and, accompanied by a few
2 elders of the people and a few priests, to proceed to the Valley of the son of Hinnom² by the entry of the Potsherd gate, and there announce the message with
3 which He would charge me. And the message was this : " Listen, ye kings of Judah, and ye citizens of Jerusalem, to what Jehovah is about to say : Thus saith Jehovah of Hosts, the God of Israel : Mark this well. I will soon bring such a catastrophe upon this place as will make the ears of all who hear of it
4 tingle ; because they have forsaken Me and de-nationalised this place by their burnt-offerings to other

Jeremiah

gods, strange alike to them and their forefathers ;
and the kings of Judah³ have filled this place with the
5 blood of innocent men. They have built Baal
sanctuaries to burn their sons in the fire as offerings to
Baal, though this was no commandment of Mine—such
6 a thing never entered into My mind.⁴ Mark this,
therefore : days are coming, saith Jehovah, when this
place shall be no more called Topheth, nor the Valley
of the son of Hinnom, but the Valley of Slaughter⁵ ;
7 and I will spill upon the ground⁶ the wisdom of Judah
and Jerusalem in this place. I will lay them low by
the sword of their enemies and by the hands of those
that seek their life : their dead bodies I will give to the
birds of the air and the beasts of the earth to devour.
8 And I will make this city a horror and a scorn ; all
that pass by her shall be filled with horror and with
9 scorn at all the blows that I shall rain upon her. I
will drive them to eat the flesh of their sons and
daughters : in the stress of the siege to which they shall
be reduced by their enemies and by those that seek
their life, they will devour one another.
10 Then thou shalt break the flask in the presence of
11 the men that accompany thee, and thou shalt say to
them, Thus saith Jehovah of Hosts : This is how I will
shatter this people and this city, just as a potter's
jar is shattered beyond all possibility of repair ; and
Topheth shall be used as a burying-place for want of
12 room (elsewhere).⁷ This is how I will deal, saith
Jehovah, with this place and its inhabitants—I will
13 make this city like Topheth ; and the houses of
Jerusalem and of the kings of Judah shall be, like the
place of Topheth, defiled—all the houses, that is,

Jeremiah

from whose roofs the smoke of sacrifice has ascended to the host of heaven, and drink-offerings have been poured out to other gods.

Jeremiah Put in the Stocks for his Preaching

14 Then Jeremiah returned from Topheth to which Jehovah had sent him on his prophetic errand ; and, taking his stand in the Temple court he thus addressed
15 the assembled people : " Thus saith Jehovah of Hosts, the God of Israel, Mark this well ; soon I will bring upon this city and upon all her villages⁸ the full measure of disaster with which I have threatened her, because they have stiffened their necks and refused to listen
xx. to My words."

1 Now when Pashhur, the son of Immer the priest, who had the general supervision of the Temple, heard
2 this prophetic utterance of Jeremiah's, he beat him and put him in the stocks that were at the upper
3 Benjamin gate in the Temple. Next day, after Pashhur had released Jeremiah from the stocks, Jeremiah said to him, " Thy name is (henceforth)
4 changed from Pashhur to Terror.¹ For thus saith Jehovah : See ! I will make thee a terror to thyself and to all thy friends. They shall fall by the enemy's sword, and thou shalt see it with thine own eyes. I will give the whole of Judah into the hands of the king of Babylon, and he shall carry them to exile in
5 Babylon and slay them with the sword. And all the resources of this city, all her wealth, all that she prizes, all the treasures of the kings of Judah, I will deliver into the hands of their enemies, who shall despoil them

Jeremiah

6 and carry them off to Babylon. As for thee, Pashhur, thou and all who share thy home shall be swept into captivity. To Babylon thou shalt come; there thou shalt die, and there shalt thou be buried—thou and all the friends to whom thou hast prophesied lies."

Jeremiah's Irresistible Impulse to Preach

What it Cost

7 O Jehovah, Thou hast beguiled me,
And I let myself be beguiled;
Too strong for me art Thou,
And Thou hast won the victory.
All the day long am I ridiculed,
Every one mocketh at me.

8 Every word that I utter is laughed at;²
"Wronged" and "despoiled" must I cry.

For to me is the word of Jehovah
An endless reproach and derision.

9 When I vow to put it out of my mind
And to speak in His name no more,
It doth burn in my heart like a fire
Shut up within my bones;
I am weary of enduring,
And I can bear it no more.

10 For I hear their many whispers—
A terror on every side—
"Denounce him." "Yes, we will denounce him."
"All ye his familiar friends,

Jeremiah

Keep a narrow watch³ for his³ stumbling,
Perchance he will be beguiled,
And we shall prevail against him,
And take our vengeance upon him.”

The Prophet's Sense of Divine Support

- 11 But Jehovah Himself is with me,
As a mighty One and a terrible ;
So my persecutors shall stumble,
And they shall not prevail ;
But because they have dealt unwisely,
They shall come to utter shame,
To perpetual confusion,
Which never shall be forgotten.
- 12 O Jehovah⁴ that triest the righteous,
That mind and heart dost behold,
Let me see Thy vengeance upon them ;
For on Thee have I rolled my cause.
- 13 Sing to Jehovah, sing praise to Jehovah :
For He hath delivered the soul of the needy
From the hand of evil-doers.

The Prophet's Despair⁵

- 14 A curse on the day whereon I was born,
Unblest be the day that my mother bore me.
- 15 A curse on the man who announced to my father
“ A man child is born to thee ”—making him glad.
- 16 Let the fate of that man be the fate of the cities⁶
O'erthrown by Jehovah in pitiless anger ;
Let him hear in the morning a cry (of distress)⁷
And at noon the alarm of war :

Jeremiah

17 That he slew me not in the womb,
So my mother had been my grave,
And her womb had been great for ever.

18 O why came I forth from the womb
To behold but labour and sorrow,
That my days should be wasted with shame ?

Jeremiah Warns King Zedekiah that the Babylonians will Capture Jerusalem

xxi.

1 The message which came to Jeremiah from Jehovah, when King Zedekiah¹ sent the following request to him through Pashhur, the son of Malchiah and Zephaniah,

2 the son of Maaseiah the priest. "Be good enough," they said, "to enquire of Jehovah on our behalf : for Nebuchadrezzar, the king of Babylon is fighting against us. Perhaps Jehovah will so deal with us in His own wonderful way that the siege will be raised."

3 To the deputation Jeremiah replied : "Take this

4 answer back to Zedekiah. Thus saith Jehovah, the God of Israel : Now you are able to fight outside the wall with the king of Babylon and the Chaldeans who are besieging you ; but soon I will drive you with the

5 weapons you handle inside this city. And I myself will fight against you with outstretched hand and mighty arm—in anger, in fury, and in towering wrath.

6 Yes, I will smite the inhabitants of this city, both man

7 and beast, with a great and deadly pestilence. Thereafter, saith Jehovah, Zedekiah, king of Judah and his ministers and the people in this city that survive the pestilence, sword and famine, I will deliver into the hands of Nebuchadrezzar, king of Babylon, and into

Jeremiah

the hands of their enemies, and into the hands of those that seek their life ; and they shall smite them with the edge of the sword without mercy, compassion, or pity.

8 To the people thy message shall be this. Thus saith Jehovah : See ! I set before you the way of life and the
9 way of death. Whoever remains in this city shall die by sword, famine, or pestilence ; but whoever goes out and surrenders to the Chaldeans that besiege you shall be spared, though he shall escape with nothing but
10 his life. For, saith Jehovah, I have set My face against this city for evil and not for good ; into the hands of the king of Babylon it shall be given, and he shall burn it with fire.

11 To the royal house of Judah thy message shall be this.

Hear ye the word of Jehovah.

12 O household of David, thus saith Jehovah :
In the morning give righteous judgment,
Deliver the man that is plundered
From the clutch of his oppressor :
Lest My fury break forth like fire
And blaze unquenchably,
Because of your evil doings.

13 Behold, I am against thee,²
Thou denizen of the vale
And the rock of the plain, saith Jehovah :
Ye who say, ' Who can come down against us
And find his way into our lairs ? '

14 I will punish you, saith Jehovah ;
The fruit of your deeds ye shall reap :³

Jeremiah

I will kindle a fire in her forest
Which round and round will devour."

Jeremiah's Judgment on the Kings of Judah

xxii.

Solemn Warning

- 1 Jehovah commanded me to go down to the palace of the king of Judah and there deliver the following
- 2 message : O king of Judah that sittest on the throne of David, listen to the word of Jehovah—thou and thy ministers and thy people who enter these gates.
- 3 Thus saith Jehovah : Conduct your administration on principles of justice and right, deliver the victims of exploitation from the clutch of the oppressor, refrain from all wrong and violence to the resident alien, the fatherless and the widow, and shed no innocent blood
- 4 in this place. If you carry out this policy faithfully, then kings upon the throne of David shall pass through the gates of this house, riding in chariots and on horses
- 5 —they, their ministers and their people. But if you ignore this message (of Mine), then, saith Jehovah, I solemnly swear¹ that this house shall be laid in ruins.
- 6 For thus saith Jehovah concerning the palace of the king of Judah :
Though *thou* art to Me as Gilead,
Or the (thick-wooded) summit of Lebanon,²
I will turn thee into a desert,
An uninhabited city.
- 7 I will dedicate men to destroy thee,
Every one with his weapons ;
They shall fell thy choicest cedars,
And hurl them into the fire.

Jeremiah

8 The people of many nations, as they pass by this city,
shall ask one another why Jehovah has dealt thus with
9 this great city, and they shall answer : It is because
they abandoned their covenant with Jehovah their
God and gave themselves up to the worship and service
of other gods.

On Jehoahaz

10 Weep not for him that is dead,³
And mourn not for him ;
But weep rather for him that is gone,⁴
For he cometh no more :
And the land of his birth he shall see
Nevermore.

11 For this is the word of Jehovah concerning Shallum,⁵
the son of Josiah, king of Judah, the successor of his
father Josiah, who went forth from this place : “ He
12 shall never come back to it again ; but in the land of
exile to which they have carried him he shall die, and
this land he shall see no more.”

On Jehoiakim

13 Woe to him⁶ that buildeth his house by unrighteousness,
And his chambers by injustice,⁷
That serveth himself of his neighbour for nothing,
And giveth him not his wages—

14 That saith, “ I will build me a spacious house,
And roomy chambers and windows broad,
With panels of cedar, and painted vermillion.”

15 Do great cedar palaces make thee a king ?
Did not thy father⁸ eat and drink,
And enjoy his measure of good things ?

Jeremiah

Yet justice and right did he also dispense⁹

16 And he cared for the cause of the poor and the needy.
Is not that true knowledge of Me, saith Jehovah ?

17 But thou hast neither eyes nor heart
For aught save thine own mean profit,
The shedding of innocent blood,
And the practice of wrong and oppression.

18 This, therefore, is the message of Jehovah to Jehoiakim, the son of Josiah, king of Judah :
Woe unto this man¹⁰ Jehoiakim !
No one for him shall lament
“O brother of mine,” “ O sister.”
No one for him shall lament
“ Ah lord ! ” “ Alas for his glory.”

19 But burial like that of an ass shall be his—
Dragged along and flung forth
Beyond the gates of Jerusalem.

On Jehoiachin

20 Get thee¹¹ up to Lebanon and cry,
And lift up thy voice in Bashan ;
Cry from the hills of Abárim,¹²
For all that thou lovest is shattered.

21 In the days of good fortune I spoke to thee,
But thou didst refuse to listen ;
And such hath thy way been from youth,
To my voice thou hast never hearkened.

22 All thy shepherds like sheep by the wind shall be driven,¹³
And those whom thou lovest shall captive depart ;
Shame and confusion shall then be thy doom,
In requital for all thy wickedness.

Jeremiah

23 O thou that inhabitest Lebanon,
Nestled amongst the cedars,
How wilt thou groan¹⁴ when thy pangs come upon thee,
Thy pain as of woman in travail !

24 As truly as I live, saith Jehovah, though Coniah,¹⁵
the son of Jehoiakim, king of Judah, were the signet-
ring¹⁶ on thy right hand, yet I would tear him off.

25 Yea, I will deliver thee into the hands of those that
seek thy life, and into the hands of those thou dreadest,
into the hands of Nebuchadrezzar, king of Babylon,

26 and into the hands of the Chaldeans. Yea, thee and
the mother that bore thee I will hurl into another land
than the land thou wast born in, and there thou shalt

27 die. Nevermore shall they return to the land to which
they long to return.

28 Hath this man Coniah become
Like a figure¹⁷ one smasheth in scorn,
Or a vessel that no man doth care for ?
Why hath he been cast forth,¹⁸
And hurled to a land that was strange to him ?

29 O land, land, land,
Hear thou the word of Jehovah.

30 Thus saith Jehovah :
Write this man down as childless ;¹⁹
For none of his seed shall be honoured
To sit on the throne of David
Or rule any more over Judah.

Unfaithful Rulers to be Succeeded by those that are Faithful
xxiii.

i Woe to the shepherds that ruin and scatter
The flock that was theirs to pasture.

Jeremiah

2 Therefore thus saith Jehovah, the God of Israel,
Concerning the shepherds that tend my people :
Ye have scattered My flock and driven them away,
And ye have not visited them ;
I therefore will visit you
For the wickedness of your doings.

3 I will gather My flock that is left
From the countries to which I have driven them ;
I will bring them back to their homesteads,
And they shall be fruitful and multiply.

4 I will raise up shepherds to tend them :
No fear or dismay or terror¹
Shall they know any more, saith Jehovah.

Promise of the Ideal King, or Messiah

5 Behold, saith Jehovah, in the days that are coming²
I will raise up to David a righteous shoot,
Who shall reign as King, and behave with wisdom,
And execute justice and right in the land.

6 In his days shall Judah be crowned with salvation,
And Israel in safety shall dwell ;
And this is the name men shall call him—
“ Our Champion is Jehovah.”³

7 Therefore, behold, saith Jehovah, days are coming
when men shall no more say, “ As surely as Jehovah liveth who brought Israel up out of the land of Egypt,”

8 but “ As surely as Jehovah liveth who brought the race of the household of Israel from the north country and from all the countries to which He had driven them ” ; and they shall dwell in their own land.

Jeremiah

Jeremiah's Judgment on the Prophets

The Character and Fate of the False Prophets

9 Concerning the prophets.
My heart within me is broken,
 My bones are all grown soft ;
Like a drunken man am I,
 Like a man overcome of wine,
By reason of Jehovah
 And of His glorious majesty.⁴

10 For the land is full of adulterers⁵
 Who run an evil course,
 And whose might is not of right.

11 For prophet and priest are profane :
 Their wickedness I have witnessed⁶
 In Mine own very house, saith Jehovah.

12 The way they must tread shall be therefore
 As slippery ground in the darkness,
 Whereon they are thrust till they fall :
For I will bring evil upon them—
 The year of their visitation.

13 In Samaria's prophets I witnessed
 Behaviour that was revolting ;⁷
They prophesied by the Baal
 And seduced My people Israel.

14 But a horrible thing have I seen
 In the prophets of Jerusalem⁸--
Adultery, walking in falsehood,
 And strengthening the hands of the wicked,
 That no man doth turn from his wickedness.

Jeremiah

They are all of them grown like Sodom,
And her citizens like Gomorrah.

15 Thus therefore concerning the prophets
Declareth Jehovah of Hosts :
Behold ! I will feed them with wormwood,
And gall will I give them to drink ;
For from Jerusalem's prophets there spreadeth
Impiety over the land.

*The Promises are False, because the Prophets are not
Divinely Inspired*

16 Thus saith Jehovah of Hosts :
Hearken not to the words of the prophets ;
They fill you with hopes that are vain.
'Tis their own heart's vision they utter,
And not what Jehovah hath spoken.

17 They assure those who mock at the word⁹ of Jehovah
That all with them shall be well.
They assure those who follow their own stubborn hearts
That no evil shall come upon them.

18 But which of them ever hath stood and looked on
In the council of Jehovah ?
Or which of them ever hath listened
And heard any word of *His* ?

21 I sent¹⁰ not the prophets, and yet they ran ;
Notwithstanding I spoke not to them, yet they
prophesied.

22 But if ever they truly had stood in My council
And heard any word that was Mine,
My people they would have turned
From their evil ways and behaviour.

Jeremiah

Inescapable Doom of the False Prophets

23 Am I,¹¹ saith Jehovah, a God that is nigh,
And not a God afar ?

24 Can any man hide, saith Jehovah,
In secret, where I cannot see him ?
Do not I fill heaven and earth ?

25 I have heard what the prophets say,
That prophesy lies in My name ;
“ I have dreamed, I have dreamed, I have dreamed.”¹²

26 Will the heart of the prophets not turn:¹³
That prophesy lies, and that prophesy
Nought but their own heart’s delusions,

27 And think to drive My name
Clean out of the minds of My people
By the dreams that they tell one another,
As erst by the Baal My name
Was driven from the mind of their fathers ?

28 The prophet that hath a dream—
Let him declare his dream :
And he that hath My word—
Let him faithfully utter My word.
What hath straw, saith Jehovah, to do with the wheat ?

29 Is not My word like a fire,
Like a hammer that shatters the rocks ?

30 Mark this, therefore, saith Jehovah, I am against
the prophets that steal My words from one another.¹⁴

31 I am against the prophets who take their tongues

32 and immediately reel off an oracle. I am against the
prophets that prophesy lying dreams, seducing My
people by their lies and their windy boasts. They have

Jeremiah

not been sent by *Me*, nor have they any commission from *Me*, and to this people they bring no sort of gain whatever.

The "Burden" of the Lord No More

33 When a layman¹⁵ or a prophet or a priest asketh thee what is the burden¹⁶ of Jehovah, tell them, " *You*," saith Jehovah, " are the burden, and I will cast you off.

34 As for the prophet, the priest, or the layman, who speaks any more of Jehovah's 'burden,' that man and

35 his household I will visit with judgment. You must say to one another, ' What is Jehovah's *answer*? ' or

36 ' What is Jehovah's *message*? ' But you are not to make mention of the *burden* of Jehovah any more. Every man's own (uninspired) word shall be his burden¹⁷ ; for you have perverted the words of the

38 living God, Jehovah of Hosts, our God. If,¹⁸ however, you persist in speaking of ' *the burden* of Jehovah,' Jehovah pronounces this word of doom : Because you persist in using this expression ' burden of Jehovah,' despite My explicit command to you not to use it,

39 I will lift you up and cast you out of My sight—you

40 and the city I gave to you and your fathers, and I will lay upon you everlasting reproach and unending disgrace which shall never be forgotten."

The Baskets of Figs and their Meaning

xxiv.

I After Jeconiah,¹ the son of Jehoiakim, king of Judah, with the princes, the craftsmen and the smiths, had been carried from Jerusalem by Nebuchadrezzar, king of

Jeremiah

Babylon, into exile in Babylon, Jehovah in a vision showed me two baskets of figs set down in front of

2 Jehovah's Temple. One basket contained excellent figs, like the figs that are first ripe : the figs in the other were very bad, so bad that they could not be eaten.

3 Then Jehovah said to me, " What seest thou, Jeremiah ? " And I answered, " Figs—the good figs very good, and the bad very bad, so bad that they cannot be eaten."

4 Thereupon this message came to me from Jehovah,

5 " Thus saith Jehovah the God of Israel : As with these good figs, so will I regard with favour the exiles of Judah, whom I have sent out of this place into the land

6 of the Chaldeans. I will set Mine eyes upon them for good, and bring them back to this land. I will not pull them down, but I will build them ; I will not pluck them up, but I will plant them ; and I will give them a heart to understand me, that I am Jehovah. They shall be My people and I will be their God, if they turn to Me with all their heart.

8 As for the figs that were too bad to eat, Thus saith Jehovah : They are symbolic of the fate of Zedekiah, king of Judah, and his princes, and the survivors of Jerusalem that are left in this land, and those whose

9 home is in the land of Egypt. For I will make them an object of consternation among every kingdom in the world, a reproach and a proverb, a taunt and a curse, in every place to which I shall drive them ;

10 and I will send among them sword, famine and pestilence, till they perish from the land that I gave to them and their forefathers.

Jeremiah

The Divine Judgment to be Executed by the Babylonians upon Judah, upon the Neighbouring Nations, and upon the World at Large

Prophetic Warning Disregarded by the People

xxv.

- 1 The message which came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim,¹ the son of Josiah, king of Judah, which was the first
- 2 year of Nebuchadrezzar, king of Babylon—the message he² delivered to all the people of Judah and all the citizens of Jerusalem :
- 3 For twenty-three years³—from the thirteenth year of Josiah, the son of Amon, king of Judah, up to this day—the message of Jehovah has been coming to me, and I have declared it to you early and late, but you
- 4 have not listened. And early and late Jehovah has been sending to you all His servants the prophets, though you have not listened nor inclined an attentive
- 5 ear. My⁴ message was this : “ If you abandon, every man of you, your wicked ways and your evil behaviour, then you shall dwell for ever in the land which Jehovah gave in the ancient time to you and your forefathers.
- 6 But do not indulge in the worship or service of other gods, and do not provoke Jehovah with the fabrications of your own hands : this can only injure your-
- 7 selves.” But you have not listened to me.⁵

Judgment upon Judah and Her Neighbours

- 8 Therefore thus saith Jehovah of Hosts : Because
- 9 ye have not listened to My words, I will send and fetch a clan⁶ from the north,⁷ and⁸ I will bring them

Jeremiah

against this land and its inhabitants and against the surrounding nations. I will devote them to destruction so appalling that men shall hiss and revile⁹ them
10 for ever ; and I will banish from them the voice of mirth and gladness, the voice of bridegroom and bride, the sound of the millstones and the light of the lamp.
11 This whole land shall be a waste and a horror, and these nations shall serve the king of Babylon for seventy years.
12 When,¹⁰ however, seventy years are completed, I will punish the king of Babylon, and that nation, saith Jehovah, for their guilt, and also the land of the Chaldeans, which I will make
13 desolate for ever ; and I will bring upon that land all the words I have pronounced against it—everything prophesied by Jeremiah against all the nations, that is recorded in this Book.
14 They, yes they, shall be reduced to slavery at the hands of many nations and of great kings, and I will give them the reward that their acts and deeds deserve.

The Cup of Jehovah's Fury to be Drunk by all Nations

15 For thus said Jehovah, the God of Israel, to me, "Take from My hand this wine-cup of wrath, and give it to all the nations to whom I send thee to drink from ;
16 and let them drink and reel in madness because of the
17 sword that I will send among them." So I took the cup from the hand of Jehovah, and I gave it to all the nations to whom Jehovah had sent me, to drink from—
18 Jerusalem and the cities of Judah, with her kings and princes, to be made a desolation, a horror, a scorn,
19 and a curse ;¹¹ Pharaoh, king of Egypt, with his
20 ministers, his princes, and all his people, and all the foreign folk ;¹² all the kings of the land of Uz,¹³ and

Jeremiah

all the kings of the land of the Philistines—Ashkelon,
21 Gaza, Ekron, and the survivors of Ashdod ; Edom,
22 Moab, and Ammon ; all the kings of Tyre and Sidon ;
and the kings of the coast-land across the sea ;¹⁴
23 Dedan and Tema and Buz,¹⁵ and all those that have the
24 corners of their hair clipped ; all the kings of Northern
Arabia, and all the kings of the foreign folk who dwell
25 in the wilderness ; all the kings of Zimri and Elam¹⁶
26 and Media ; all the kings of the north, far and near,
one with another, and all the kingdoms on the face of
the earth ; and after them shall the king of Sheshach¹⁷
drink.

27 Thou shalt say to them, Thus saith Jehovah of Hosts,
the God of Israel : Drink yourselves drunk till ye fall in
your vomit, to rise no more, because of the sword that I
28 shall send among you. If they refuse to take the cup from
thy hand to drink, then thou shalt say to them, Thus saith
29 Jehovah of Hosts : Drink it you shall ; for, if the city
which is called by Mine own name is the first to feel the
weight of My displeasure, how can *you* expect to go
utterly unpunished ? Nay, verily, ye shall not escape ;
for I am summoning the sword upon all the inhabitants
of the earth, saith Jehovah of Hosts.

30 As for thee, let thy prophetic message to them be
this :
Jehovah will roar from on high,
He will utter His voice from His holy abode ;
Against His own fold He will mightily roar,
He will lift a " hurrah " like the men at the vintage
Against those that dwell on the earth, every one.

31 The din shall reach to the end of the earth,
For Jehovah doth hold a dispute with the nations ;

Jeremiah

Yea, He with all flesh will contend in judgment,
And those that are base He will give to the sword.

32 Thus saith Jehovah of Hosts :
See ! misery spreadeth from nation to nation ;
From the uttermost corners of earth
There stirreth a mighty tempest.

33 That day the slain of Jehovah shall lie
From one end of the earth to the other,
Unmourned, ungathered, unburied,
As dung on the face of the ground.

34 Howl, ye shepherds, and cry,
And roll you in ashes, ye lords of the flock ;
For the days are ripe for your slaughter,
Like lambs that are doomed¹⁸ shall ye fall.

35 No escape shall be left for the shepherds,
No flight for the lords of the flock.

36 O hark to the cry of the shepherds,
The howl of the lords of the flock ;
For Jehovah destroyeth their pasture.

37 The meadows, so peaceful, are hushed
At the fierce hot wrath of Jehovah.

38 The lions have left¹⁹ their covert,
For the land is become a desert,
Because of the cruel sword,
And because of His fierce hot anger.

Jeremiah on Trial for his Life¹

xxvi.

1 In the beginning of the reign² of Jehoiakim, the son of Josiah, king of Judah, the message which follows came 2 (to Jeremiah) from Jehovah : Thus saith Jehovah, Take thy stand in the Temple court, and declare with-

Jeremiah

out reservation to all the people of Judah who are come to worship in the Temple, the whole message that I
3 have commissioned thee to declare. It may be that they will listen and severally abandon their wicked ways : if they do, I will relent and not bring upon them the calamity I am planning as penalty for their evil
4 behaviour. This, then, is what thou art to say to them, Thus saith Jehovah : If ye refuse to obey Me—to live in accordance with the law that I have set before
5 you, and to listen, as ye have never yet listened, to the words of My servants the prophets, whom early and
6 late I have been sending to you—then I will make this Temple like Shiloh³, and as for this city, I will turn it into an object of execration to every nation in the world.
7 Now the audience that listened to this message of Jeremiah's in the Temple included not only the whole body of the people, but the priests and the prophets
8 as well. So when he had concluded the message which Jehovah had commissioned him to declare to the whole
9 people, the priests and the prophets seized him. " You must die," they exclaimed ; " for how dare you deliver in the name of Jehovah such a message as this, that this Temple will meet the fate of Shiloh, and that this city shall become an uninhabited desolation ? " At this juncture all the people began to crowd round Jeremiah in the Temple.
10 Now echoes of this tumult⁴ having reached the ears of the courtiers of Judah, they proceeded from the palace up to the Temple ; and after they had taken their seats at the entrance to the new gate of the Temple,
11 the priests and the prophets addressed themselves to the courtiers and the whole body of the people. " This

Jeremiah

man," they said, "is guilty of a capital offence ; for he has solemnly declared that this city is doomed—
12 you have heard him with your own ears. Then Jeremiah in his turn addressed himself to the courtiers and to the whole body of the people. "It is Jehovah Himself," he said, "that has sent me to proclaim upon this Temple and city the doom which you have just
13 heard. If, however, you amend your life and conduct, and listen to the voice of Jehovah your God, then He will relent and cancel His threat of catastrophe.
14 As for myself, I am in your hands : deal with me as
15 you think right and proper. But be very sure of this, that, if you put me to death, you will only be bringing innocent blood upon yourselves, upon this city, and upon her people ; for it is the simple truth that Jehovah has sent me to deliver this message in your hearing."
16 Thereupon, the courtiers and all the people said to the priests and the prophets, "This man is not guilty of any capital offence ; for his message to us has behind it the authority of Jehovah our God."
17 Then some of the elders,⁵ rising to their feet, thus ad-
18 dressed the people assembled : "In the days of Hezekiah, king of Judah,"⁶ they said, "Micah of Moresheth⁷ was prophesying ; and this is what he said to all the people of Judah :
Thus saith Jehovah of Hosts :
Like⁸ a field shall Zion be ploughed,
And Jerusalem levelled to ruins ;
And the Temple Mount shall become
Like a thickly wooded height.⁹
19 Did Hezekiah the king or the people of Judah dream of putting him to death ? Rather were they not so over-

Jeremiah

come by godly fear that they sued for the favour of Jehovah, with the result that He relented and cancelled His threat of catastrophe? But look at us! Why, we are on the verge of involving ourselves in a great calamity."

24 Jeremiah, however, had (also) the support of Ahikam,¹⁰ the son of Shaphan, who saved him from being delivered to the people for execution.

The Fate of Urijah¹¹

20 There was another case of a man who delivered prophetic messages in the name of Jehovah—Uriah, the son of Shemaiah, who belonged to Kiriath-jearim. Quite in the manner of Jeremiah, he too had pronounced
21 the doom of this city and land. His message having reached the ears of King Jehoiakim, with all the court and the military officials, the king took steps to have him put to death. Uriah, however, got wind of his purpose, and in terror he took to flight, finally reaching
22 Egypt; but King Jehoiakim despatched commissioners to Egypt—Elnathan the son of Achbor, and a few
23 others—who removed him from Egypt and brought him back to the presence of King Jehoiakim, who had him slain with the sword, and his dead body flung into the public burying-ground.

NO HOPE OF SPEEDY RELEASE FROM BABYLON (xxvii.-xxix.)

**The Babylonian Yoke will not be soon or easily
Broken**

xxvii.

i In the beginning of the reign of Zedekiah,¹ the son of Josiah, king of Judah, Jeremiah received from

Jeremiah

2 Jehovah the message which follows. Thus spoke Jehovah :² Make thongs and bars and put them on
3 thy neck, and send a message to the kings of Edom,
Moab, Ammon, Tyre, and Sidon, through their am-
bassadors who have come to Jerusalem to Zedekiah,
4 king of Judah, and bid them say to their masters,
“ Thus saith Jehovah of Hosts, the God of Israel :
5 Convey this message to your masters. *I* have made
the earth, with man and beast on the face of it,
by My great power and outstretched arm, and I give it
6 to whomsoever I please. At the moment I have given
all these lands into the hands of Nebuchadnezzar, king
of Babylon, My servant ; the beasts of the field also
have I given him to serve him.

7 All³ the nations shall serve him and his son and his grandson,
till the time of his own land shall come—then many nations
and great kings shall make *him* serve.

8 The nation and the kingdom which refuses to serve
Nebuchadnezzar, king of Babylon, and to put their
necks to the yoke of the king of Babylon—that nation,
saith Jehovah, I will punish with sword, famine and
pestilence, till I have delivered them into his hands.

9 As for yourselves, do not listen to your prophets,
diviners, dreamers, soothsayers, or sorcerers, who
assure you that you will not be subject to the king of
10 Babylon. It is a lie that they preach to you, and it
will end in your removal from your own land ; for I
11 will indeed drive you away and ye shall perish. But
the nation that brings its neck to the yoke of the king of
Babylon and serves him, I will leave on their own soil,
which they shall continue to till and occupy.”

12 A similar message I gave to Zedekiah, king of Judah,

Jeremiah

“ If,” said I, “ you bring your neck to the yoke of the king of Babylon, and serve him and his people, you will
13 be spared. Why should you and your people die by the sword, famine and pestilence, with which Jehovah has threatened the nation that refuses to serve the king of
14 Babylon ? Do not listen to the prophets when they tell you that you will not be subject to the king of Babylon :
15 they are preaching to you a lie. I have not sent them, saith Jehovah : it is a lie that they are preaching to you in My name, and it can only end in your being driven out and perishing—you and the prophets that preach to you.”

16 And⁴ the message that I gave to the priests and to all this people was this : “ Thus saith Jehovah : Do not listen to the prophets when they tell you that the vessels of the Temple will soon be brought back from Babylon.
17 They are preaching to you a lie : do not listen to them. Serve the king of Babylon and you will be spared :
18 why should this city become a ruin ? But if they are real prophets with a real message from Jehovah, let them entreat Jehovah of Hosts not to allow the vessels that are left in the Temple and in the royal palace at
19 Jerusalem, to be taken to Babylon. For thus saith Jehovah of Hosts concerning the pillars and the sea and the stands and the rest of the vessels⁵ that are left
20 in this city, which were not taken by Nebuchadnezzar, king of Babylon, when he carried Jeconiah,⁶ the son of Jehoiakim, king of Judah, with all the nobles of Judah
21 and Jerusalem, from Jerusalem to Babylon. Yes, thus saith Jehovah of Hosts, the God of Israel, concerning the vessels that are left in the Temple and in
22 the royal palace and at Jerusalem ; To Babylon

Jeremiah

they shall be brought, and there they shall remain till the day that I visit them, saith Jehovah ; then I will bring them up and restore them to this place."

The Clash between the False Prophet and the True xxviii.

1 The same year, at the beginning of the reign of Zedekiah, king of Judah, in the fifth month of the fourth year,¹ Hananiah the son of Azzur, the prophet, who belonged to Gibeon,² addressed me as follows in the Temple in the presence of the priests and of all the
2 people. " Thus saith Jehovah of Hosts, the God of Israel : ' I have broken the yoke of the king of Babylon.
3 Within two years' time I will bring back to this place all the Temple vessels that Nebuchadnezzar, king of Babylon took from this place and carried to Babylon ;
4 and Jeconiah, the son of Jehoiakim, king of Judah, and all the exiles of Judah that have gone to Babylon, I will bring back to this place, saith Jehovah ; for I will break the yoke of the king of Babylon.' "
5 Then Jeremiah the prophet replied to Hananiah the prophet in the presence of the priests and of all the people that were standing in the Temple ; and Jeremiah
6 the prophet said, " Amen ! Jehovah do so ! May Jehovah fulfil your prophecy and bring back the Temple vessels and all the exiles from Babylon to this place !
7 I ask you, however to listen to this word that I am about to speak in your hearing and in the hearing of all
8 the people. From the beginning the prophets who pre- ceded you and me in their messages concerning many
9 lands and mighty kingdoms, prophesied war³. If a prophet prophesies peace, it is only when his word has

Jeremiah

been fulfilled that you can be sure that he has had a real
10 commission from Jehovah." Then Hananiah took the
11 bar off Jeremiah's neck, broke it, and declared in the
presence of all the people, " Thus saith Jehovah :
' Within two years' time, I will similarly break the
yoke of Nebuchadnezzar, king of Babylon, off the
necks of all the nations.' " Then Jeremiah the prophet
went away.

12 But after Hananiah had broken the bar off Jeremiah's
neck, there came to Jeremiah this message from
13 Jehovah : " Go and say to Hananiah, Thus saith
Jehovah, The wooden bar you have indeed broken, but
14 I⁴ will replace it with a bar of iron. For thus saith
Jehovah of Hosts, the God of Israel : The yoke that I
will put on the necks of all these nations will be made
of iron—a yoke of service to Nebuchadnezzar, king of
Babylon : for serve him they shall. I have also given
15 him the beasts of the field." Then Jeremiah said to
Hananiah, " Listen, Hananiah. You have no com-
16 mission from Jehovah : you are making this people
trust a lie. Therefore thus saith Jehovah : ' Mark this
well : I will dismiss thee from the face of the earth.
This very year thou shalt die ; for thy words are a
17 disloyalty to Jehovah.' " And that very year, in the
seventh month, the prophet Hananiah died.

Jeremiah Exhorts the Exiles to settle down in xxix. Babylon

I The following is a copy of the letter sent from
Jerusalem by Jeremiah the prophet to the¹ elders, the
priests, the prophets, and all the people, who had been
carried from Jerusalem by Nebuchadnezzar to exile in

Jeremiah

2 Babylon—after the surrender² of Jeconiah the king, and the queen-mother, and the eunuchs, and the princes of Judah and Jerusalem, and the craftsmen and smiths—

3 the letter being sent by the hands of Eleasah³ the son of Shaphan and Gemariah the son of Hilkiah, who had been despatched to Babylon to Nebuchadnezzar, king of Babylon, by Zedekiah, king of Judah :

4 “ Thus saith Jehovah of Hosts, the God of Israel, to all the exiles whom I have carried from Jerusalem to

5 Babylon : Build houses and settle ; plant gardens and eat the fruit of them ; take wives and rear families ;

6 take wives also for your sons and give your daughters to husbands, that they may have sons and daughters ; increase your numbers and do not let them diminish.

7 And strive for the welfare of the country⁴ to which I have brought you as exiles. Pray for it to Jehovah ; for your own welfare and hers are bound up together.

8 For thus saith Jehovah of Hosts, the God of Israel : Do not let yourselves be beguiled by the prophets and diviners in your midst, and do not listen to the dreams

9 they dream ; for it is a lie that they preach to you in My name—they have no commission from Me, saith Jehovah.

10 For thus saith Jehovah : As soon as Babylon's seventy years are accomplished,⁵ I will visit you and bring you back to this place, in fulfilment of the gracious

11 promise I made you. For I know the thoughts I cherish towards you—thoughts of weal and not of woe—to

12 bestow upon you a future and a hope. When you call, I will answer you⁶, and I will listen to your

13 prayer. If ye seek Me ye shall find Me. If ye seek

14 Me with all your heart, I will reveal Myself to you,

Jeremiah

saith Jehovah ; and I will restore your fortunes⁷ and gather you from all the nations and places to which I have driven you, saith Jehovah, and I will bring you back to the place from which I carried you into exile.⁸

16 For⁹ thus saith Jehovah concerning the king¹⁰ who sits on the throne of David, and concerning all the people whose home is in this city—those brethren of yours who have not had to accompany you into exile. Thus saith Jehovah of Hosts : See ! I will send the sword, the famine and the pestilence among them, and I will make them like figs¹¹ that are too horribly bad to eat. 17 I will hunt them with sword, famine, and pestilence and I will make them an object of consternation to every kingdom in the world, an object of execration and horror, of scorn and insult 18 among all the nations to which I have driven them ; because, saith Jehovah, they refused to listen to the messages I sent them early and late through My servants the prophets—yes, they 19 refused to listen, saith Jehovah. See, then, that ye listen to Jehovah's message, all of you exiles whom I have sent from Jerusalem to Babylon.

20 But Jehovah, you say, has raised up for you prophets in Babylon. Well, thus saith Jehovah of Hosts, the God of Israel, concerning Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who preach to you a lie in My name. Mark this : I will deliver them into the hands of Nebuchadrezzar, king of Babylon, and he 21 will slay them before your eyes ; and their fate shall be adopted by all the exiles of Judah in Babylon as a model for imprecation. "Jehovah make thee," they will say, "like Zedekiah and Ahab, whom the king of 22 Babylon roasted in the fire," because they wrought impious folly in Israel, in committing adultery with their neighbours' wives and delivering in My name lying messages which I never gave them. Well I 23 know it, saith Jehovah, and I am witness."

24 Touching¹² the message of Jehovah of Hosts, the

Jeremiah

God of Israel, to be delivered by Jeremiah concerning
25 Shemaiah of Nehelam¹³. This is the man who sent a
letter in his own name to¹⁴ Zephaniah, the son of
26 Maaseiah the priest. "Jehovah," he wrote, "has
made you priest in the place of Jehoiada the priest,¹⁵
to exercise an oversight in the Temple over all that play
the mad prophet and the ecstatic, and to put all such
27 in the stocks and in the iron collar. Why then did you
not rebuke Jeremiah of Anathoth, who has been playing
28 the mad prophet among you? For he has sent a
message to us in Babylon, maintaining that the exile
would be long, and urging us to build houses and settle,
and to plant gardens and eat the fruit of them."
29 Now Zephaniah the priest read the letter in the hearing
of Jeremiah the prophet.
30 Then there came to Jeremiah this message from
31 Jehovah: Send to all the exiles and say, Thus saith
Jehovah concerning Shemaiah of Nehelam: Shemaiah
has been prophesying to you without any commission
32 from Me and has made you trust in a lie. For this
reason, therefore—thus saith Jehovah—I will punish
Shemaiah of Nehelam and his descendants: not a
man shall he have among you who will ever see the good
fortune I will bring you,¹⁶ saith Jehovah: for his words
are a disloyalty to Jehovah.

THE GLORIOUS FUTURE (xxx.-xxxviii.)

The Restoration of Israel and Judah

Promise of Deliverance in the Day of Distress

xxx.

- 1 The message which came to Jeremiah from Jehovah:
- 2 Thus saith Jehovah, the God of Israel: Write all the

Jeremiah

3 words I have spoken to thee in a book. For mark !
the days are coming, saith Jehovah, when I will restore
the fortunes of My people Israel and Judah, and re-
establish them in possession of the land I gave their
forefathers.

4 Now these are the words Jehovah hath spoken
5 concerning Israel and Judah. Yea, thus saith Jehovah :

We have heard a cry of terror,
 Of horror and dispeace.

6 Ask ye now and see
 If a man doth travail with child.
What meaneth then this sight—
 Every man with his hands on his loins ?
And what mean all these faces
 Turned to a deathly pallor ?

7 Alas ! for great is this day,
 No day is like unto it ;
A time of distress for Jacob—
 Yet out of it he shall be saved.

8 On that day, saith Jehovah of Hosts,
 I will break the yoke from their necks ;
I will snap their bonds asunder,
 And strangers no more shall they serve.

9 But Jehovah their God they shall serve,
 And David also, their king,
Whom I will raise up unto them.

10 So fear thou not, O Jacob My servant,
 O Israel, be not dismayed, saith Jehovah.
For see ! I will save both thee and thine offspring
 From the far distant land where captive ye lie.

Jeremiah

And Jacob once more shall have quiet and ease
In his own land, with no one to make him afraid ;
II For I, saith Jehovah, am with thee to save thee.
An end I will make of the nations—
Of each, among whom I have scattered thee ;
But of thee I will not make an end.
I will not leave thee wholly unpunished,
But in measure I will chastise thee.

Promise of Healing

I2 For thus saith Jehovah :
Thou art wounded past all healing,
And smitten very sore.
I3 There is no one to plead thy cause ;
No healing for thy wound,
Thy scars remain unclosed.
I4 Thy lovers have all forgotten thee,
They care for thee no more.
I have struck thee as foemen strike,
With chastisement unpitying,
Because of thy manifold guilt
And thy sins that are grown so mighty.
I5 Why criest thou over thy wound,
That thy pain is past all healing ?
'Tis because of thy manifold guilt
And thy sins that are grown so mighty,
I have done these things unto thee.
I6 Devoured shall be therefore all those that devour thee,
Thine enemies all shall go into captivity ;
Those that despoil thee themselves shall be spoiled,
And thy plunderers I will consign to be plundered.

Jeremiah

17 I will cause new flesh to grow over thy wound,
I will heal thy scars, saith Jehovah ;
For men have called thee an outcast,
“ Our quarry ”¹ —for whom none careth.

The Happy City, with her Native Prince

18 Thus saith Jehovah :
The tents that were Jacob’s I yet will restore,
On the sites that were his I will show My compassion ;
On her own proper mound shall the city be built,
And the palace shall stand on its rightful site.

19 And out of them songs of praise shall float,
And the voices of them that make merry ;
I will add to their numbers till many they be,
I will crown them with glory, and they shall be
honoured.

20 Their children shall be as in days of old,
And their sacred assembly safe under My care ;
I will punish all those that oppress them.

21 Their prince shall be one of themselves,
And their ruler shall come from among them.
I will let him draw nigh and approach Me ;
For where is the man, saith Jehovah,
That else had the courage to face Me ?

22 And ye shall be My people,
And I will be your God.

Judgment shall Break upon the Wicked

23 Hark ! ’tis Jehovah’s tempest,
It goeth forth with fury—

Jeremiah

A whirling tempest that whirleth
Full straight for the heads of the wicked.

24 The glowing wrath of Jehovah
Shall not be backward turned,
Until He have fully accomplished
The purposes of His heart.
At the end of the days ye shall know what this
meaneth.

Israel's Happy Return from Exile

xxxi.

1 At that time, saith Jehovah,
I will be God indeed
Unto all the families of Israel,
And they shall be My people.

2 Thus saith Jehovah :
The people escaped from the sword
Shall most surely find grace in the wilderness.¹
When Israel seeketh for rest,

3 From afar² will Jehovah appear to him.
I have loved thee with love everlasting.
And so I with kindness have drawn thee.

4 Once more, O Virgin of Israel,
I will build thee up securely :
Once more shalt thou deck thee with timbrels,
And step in the merry dance ;

5 Once more on the hills of Samaria
Shall vineyards be planted by thee,
And the planters shall eat what they planted.

6 For a day shall come when the watchers
On Ephraim's highlands shall cry,

Jeremiah

“ Arise, let us pilgrimage to Zion,
Where dwelleth Jehovah our God.”

- 7 For thus saith Jehovah to Jacob,³
 Ring out a cry of joy :
 Shout on the top of the mountains,⁴
 Publish, and praise, and say,
“ Jehovah hath saved His people,
 The remnant of Israel.”
- 8 Behold, from the north land I bring them,
 And out of earth’s uttermost parts I will gather them--
Among them the blind and the lame,
 And the women with child, with those soon to be
 mothers ;
 Hither again they shall come—a great company.
- 9 Forth they went with tears,
 But their homeward way I will comfort ;⁵
I will lead them to streams of water,
 On a level way without stumbling ;
For I am a Father to Israel,
 And Ephraim is My first-born.
- 10 Hear, O ye nations, the word of Jehovah,
 Declare it to far distant islands and say,
“ He that scattered Israel shall gather him,
 And keep him as shepherd his flock.”
- 11 For Jehovah hath ransomed Jacob,
 And redeemed him from hands that were stronger
 than his.
- 12 They shall come, they shall sing on the heights of Zion,
 All radiant with joy at⁶ the gifts of Jehovah—

Jeremiah

The corn and the wine and the oil,
And the young of the flock and the herd ;
Their soul like a well-watered garden shall be,
And they shall pine no more.

- 13 Then the maidens shall rejoice in the dance,
And the young and the old shall be merry ;
I will turn their mourning to joy,
I will comfort and gladden them after their sorrow.
- 14 The priests I will satisfy richly,
My folk shall be filled with My bounty.

Mother Rachel's Sorrow for her Exiled Children

- 15 Hark ! there echoes through Ramah,⁷
Lament and bitter weeping :
'Tis Rachel bewailing her children,
And refusing to be comforted,
Because they are no more.
- 16 Thus saith Jehovah :
Restrain thy voice from weeping,
And keep thine eyes from tears ;
For thy work shall have its reward,
From the land of the foe shall thy children return.
- 17 There is hope for thy coming days,
Thy children shall return.

Israel's Penitence, Return and Welcome Home

- 18 Truly I heard the voice
Of Ephraim thus lamenting,
" Thou hast chastened me, and I was chastened ;
Like a calf unbroken was I.

Jeremiah

Bring me back, and let me return,
For Thou art Jehovah my God.

19 Mine exile^s hath led me to penitence ;
Chastened, I smote on my breast.
Put to shame and confusion am I,
For I bear the reproach of my youth."

20 Is not Ephraim my dear, dear son ?
Is he not a darling child ?
For let Me but utter his name,
And My mind keeps resting upon him.
So My heart for him doth yearn,
And pity him I must.

21 Set way-marks, and make thee guide-posts ;
Bethink thee of the highway, :
The road by which thou didst travel.
Return, O Virgin of Israel,
Return to these thy cities.

22 How long, O backsliding daughter,
Wilt thou remain irresolute ?
For on earth hath Jehovah created a new thing,
A woman shall into a man be transformed.⁹

The Restoration of Judah

23 Thus saith Jehovah of Hosts :
Once more shall this speech be used
In the land and the cities of Judah,
When I have restored their fortunes :
" Jehovah grant thee His blessing,
Thou sacred Mountain, where righteousness
dwelleth."

Jeremiah

24 Yea, Judah shall dwell therein,
And all her cities together—
The men that plough the land,
And the shepherds that wander with flocks.

25 For the weary soul I refresh,
And each soul that doth pine I replenish.

26 Thereupon I awoke and gazed,
For my sleep¹⁰ had been sweet unto me.

27 Behold, saith Jehovah, the days are coming,
When I will sow the households of Israel and Judah
With the seed of men¹¹ and the seed of cattle.

28 And as once I was wakeful to pluck them up,
To break down, to afflict, overthrow and destroy
them,
So now I will watch over them (once more,
But this time) to build up and to plant, saith Jehovah.

29 In those days men shall say no more,
“ The fathers have eaten sour grapes,
And the children’s teeth are on edge ; ”

30 But each for his own sin shall die.
And the man that hath eaten sour grapes
Shall find his own teeth set on edge.

The New Covenant

31 Behold the days are coming,
When I, saith Jehovah, will make a new covenant
With the households of Israel and Judah—

32 But unlike the covenant I made with their fathers,
The day, when I took their hand in Mine,
To bring them out of the land of Egypt—

Jeremiah

The covenant they themselves did break,
So that I, on My part, was constrained to abhor
them.¹²

33 But this, saith Jehovah, is the covenant I will make
With the household of Israel after those days :
I will set My law in their bosom,
And write it upon their heart,
And I will be their God,
And they shall be My people.

24 No more need any teach
His fellow to know Jehovah ;
For one and all shall know Me,
The small and the great alike ;
For I will pardon their guilt,
And their sin will remember no more.

Perpetuity of Israel

35 Thus declareth Jehovah,
Who giveth the sun for a light by day,
The moon and the stars for a light by night,
Who stirreth the sea that the waves thereof roar—
Jehovah of Hosts is His name :

36 Not until those fixed orbs shall vanish
Clean out of My sight, saith Jehovah,
Shall Israel's race cease to be
A nation before Me for ever.

37 Not till the heavens above can be measured,
And earth's foundations be searched out beneath,
Shall I ever cast off the race of Israel
For all they have done, saith Jehovah.

Jeremiah

Expansion of Jerusalem's Ancient Boundary

38 Be assured, saith Jehovah, the days are coming, when
the city shall again be built up for Jehovah from the
39 tower of Hananel¹³ to the gate at the corner,¹⁴ and the
line of the wall shall pass straight on¹⁵ to the hill Gareb,
40 where it will turn round to Goah. Further, the entire
valley (of Hinnom) with its corpses and ashes and
the whole locality as far as the valley of Kidron up
to the corner of the horse-gate on the east, shall be
consecrated to Jehovah ; it shall not be plucked up or
thrown down again for ever.

During the Siege Jeremiah Displays his Confidence in the Ultimate Restoration of his People by Redeeming a Piece of Land Belonging to his Family at Anathoth

The Purchase

xxxii.

1 The message which came to Jeremiah from Jehovah
in the tenth year¹ of Zedekiah, king of Judah, which
2 was the eighteenth year of Nebuchadrezzar. At that
time the forces of the king of Babylon were investing
Jerusalem, and Jeremiah the prophet was confined to
3 the guard-house of the royal palace, where Zedekiah the
king had shut him up on account of his prophetic
preaching. "What do you mean," he had demanded,
"by an announcement of this kind: 'Thus saith
Jehovah, Depend upon it, I will give this city into the
hands of the king of Babylon, and he shall take it.
4 Nor shall Zedekiah, king of Judah, escape the hands of

Jeremiah

the Chaldeans ; he will assuredly be delivered into the hands of the king of Babylon. He shall speak to him face to face, and see him eye to eye ; and he shall bring Zedekiah to Babylon, where he will remain till I visit him. Though you fight with the Chaldeans you shall have no success.' "

6 Now there came to Jeremiah the following message
7 from Jehovah² : " Hanamel, the son of thine uncle Shallum, is about to pay thee a visit, to request thee to buy the land he holds at Anathoth ; and he will urge that, as thou art the next of kin, it is thy privilege and
8 duty³ to receive it." And so it happened : my cousin Hanamel paid me in the guard-house the visit Jehovah had intimated, and said : " I want you to buy the land I possess at Anathoth⁴ ; for you are the legal heir, and it is your duty to secure it—so buy it for yourself." Then I recognised that the message I had received was
9 really from Jehovah. So I bought the land at Anathoth from my cousin Hanamel, and I weighed out the money
10 to him—seventeen silver shekels.⁵ Then I signed the deed and sealed it, took witnesses, and paid him the
11 money in full.⁶ I then took the purchase-deed—the one which⁷ was sealed⁷ and the one which was open—
12 and gave it to Baruch,⁸ the son of Neriah, the son of Machseiah, in the presence of my cousin Hanamel, and of the witnesses who had signed the purchase-deed
13 and of all the Jews in the guard-house. In their presence I then gave these instructions to Baruch :
14 " Thus saith Jehovah of Hosts, the God of Israel : Take these deeds—this purchase deed which is sealed and this deed which is open—and put them in an earthenware jar, so that they may be preserved for a

Jeremiah

15 long time to come. For thus saith Jehovah of Hosts, the God of Israel : A time is coming when houses and fields and vineyards shall again be bought in this land."

The Prophet's Prayer

16 Now, after I had given the purchase-deed to Baruch, the son of Neriah, I prayed in these words to Jehovah :

17 " Ah, Lord Jehovah ! Thou, by Thy mighty power and outstretched arm, hast made the heavens and the earth,

18 and nothing is too hard for Thee. Kindness Thou shovest to thousands, and retribution for the guilt of the fathers thou bringest home to their children after

19 them, Thou great and mighty God, great in purpose and mighty in action, whose eyes are open to all the ways of men, giving to each his deserts and the fruit of his deeds.

20 In the land of Egypt Thou didst set in Israel and among (other) men⁹ signs and wonders (which are commemorated) unto this day, and so didst win for

21 Thyself the renown that is Thine to-day ; and Thou didst bring Thy people Israel out of the land of Egypt by signs and wonders, with mighty hand and out-

22 stretched arm and terrors great ; and Thou gavest them this land which Thou didst swear to their fathers to give them—a land flowing with milk and honey—and

23 they came in and took possession of it. But they would not listen to Thy voice, nor live in accordance with Thy law ; they have left undone all that Thou didst command them to do ; and so Thou hast brought all this misery upon them.

24 Behold how the siege-mounds for storming the city are already close upon it, and under the stress of sword, famine and pestilence, the city is already as good

Jeremiah

as given into the hands of the Chaldeans that are assailing it. What Thou hast threatened has come, as

25 Thou Thyself seest. And it was Thou Thyself, O Lord Jehovah, who didst command me to buy the land ; (and this I have done), writing and sealing the deed¹⁰ and calling witnesses, though all the while the city is already as good as delivered into the hands of the Chaldeans."

The Divine Answer : First, Judgment for Sin

26 Then there came to Jeremiah the following message
27 from Jehovah : I am Jehovah, the God of all flesh : is
28 there anything too hard for Me ? Therefore thus saith Jehovah : Behold ! I am about to deliver this city into the hands of the Chaldeans and of Nebuchadrezzar,
29 king of Babylon, and he shall take it. Yes, the Chaldeans that are assailing this city shall come and set this city on fire and burn it, with the houses on whose roofs they have provoked Me by burning sacrifice to the Baal and by offering drink-offerings to other
30 gods ; for, ever since their youth the people of Israel and Judah have done nothing but evil in My sight.¹¹
31 From the day it was built up to this day, this city has provoked Me to remove it, in wrath and fury, out of
32 My sight, for all the evil that the people of Israel and Judah have wrought to vex Me—themselves, with their kings, princes, priests and prophets, with the men of
33 Judah and the citizens of Jerusalem. They have turned their backs to Me instead of their faces ; and though I taught them early and late, they would never
34 listen or accept correction. The¹² very House that bears My name they have defiled by introducing

Jeremiah

35 into it their abominable worship. They have built Baal sanctuaries in the Valley of the son of Hinnom for the (fiery) consecration of their sons and daughters to Molech, though this was no commandment of Mine—it never entered into My mind that they should do this abomination, and thus involve Judah in sin.

Thereafter, Promise of Restoration

36 Now, therefore, Thus saith Jehovah, the God of Israel, concerning the city of which ye say that hunger, famine and pestilence have already as good as delivered
37 it into the hands of the king of Babylon : See ! I will gather them out of all the lands to which, in My great wrath, anger, and fury, I have driven them, for I will bring them back to this place and settle them here
38 securely ; and they shall be My people, and I will be
39 their God. A single heart I will give them, and a single way (will I set before them), that they may hold Me in reverence for ever, and that they and their children
40 after them may prosper ; and I will make with them an everlasting covenant to follow them ceaselessly with My blessing, and I will put the fear of Me in their hearts, that they may follow Me without swerving.
41 It will also be a joy to Me to do them good ; and faithfully, with all My heart and soul, I will plant them in this land.
42 For thus saith Jehovah, As surely as I have brought upon this people all this mass of misery, so surely will I bring upon them all the blessings I promise them.
43 In this land that ye call a desolation, forsaken of man and beast and delivered into the hands of the Chaldeans, fields shall be bought once more. Yes, men

Jeremiah

shall buy fields for money, subscribing and sealing the deeds, and taking witnesses, in the district of Benjamin and the neighbourhood of Jerusalem and the cities of Judah, in the cities of the hill country, the lowland, and the south.¹³ For I will restore their fortunes, saith Jehovah.

Renewed Promises of Restoration

*Jerusalem and Judah will be Pardoned, Restored,
Made Glad and Renowned*

xxxiii.

- 1 A second message from Jehovah came to Jeremiah
- 2 while he was still confined in the guard-house. It was this : Thus saith Jehovah, who created the earth¹ and formed it to stand fast—Jehovah is His name :
- 3 “ Call to Me, and in answer I will tell thee great and hidden things, of which thou art unaware.”
- 4 Thus saith Jehovah, the God of Israel, concerning the houses of this city and the royal palaces of Judah which have been demolished to make a defence against
- 5 the siege-mounds and the sword. The Chaldeans are coming to fight² and to fill them with the dead bodies of the men whom I have slain in Mine anger and fury, and whose manifold wickedness has constrained Me
- 6 to hide My face from them. Nevertheless, I will close up the city’s wounds³ and heal her completely, and I will unveil to them treasures of peace and stability⁴
- 7 The fortunes of Judah and Israel I will restore ; and I
- 8 will build them up as of old. I will cleanse them of all the guilt of their sin against Me, and I will forgive all
- 9 the guilt of their sin and rebellion against Me. And she⁵ shall be to Me a source of delight, of praise, and of glory among all the nations of the earth, when they hear

Jeremiah

of all the happiness that I shall achieve for them ; and they shall fear and tremble at all the happiness and all the prosperity that I shall provide for them.

10 Thus saith Jehovah : In this place that you call a desolation, forsaken of man and beast, in the cities of Judah and on the streets of Jerusalem that are desolate,
11 forsaken of man and beast, there shall once again be heard the voice of mirth and gladness, the voice of bridegroom and bride, the voice of those that say, as they bring their thank-offerings into the House of Jehovah,

Give thanks to Jehovah of Hosts,
For Jehovah is gracious,
His kindness endureth for ever.

For I will restore the fortunes of the land, saith
12 Jehovah, as in the olden time. Thus saith Jehovah of Hosts : In this place which is desolate, forsaken of man and beast, and in all the cities thereof, there shall again be homesteads of shepherds with flocks reclining.
13 In the cities of the hill country, the lowland, and the south, in the district of Benjamin, the neighbourhood of Jerusalem, and the cities of Judah,⁶ flocks shall once more file past, to be counted under the hands (of the shepherds), saith Jehovah.

Promise of the Ideal King or Messiah

14 Mark this,⁷ saith Jehovah ; the days are coming when I will perform My gracious promise to the households of Israel and
15 Judah. In those days and at that time
I will raise up for David a righteous shoot,
Who shall execute justice and right in the land.
16 In those days shall Judah be crowned with salvation,
And Jerusalem in safety shall dwell :
And this is the name men shall call her,
“ Our champion is Jehovah.”

Jeremiah

Promise of the Perpetuity of the Davidic Dynasty and the Levitical Priesthood

17 For thus saith Jehovah : David shall never want a man to sit
18 upon the throne of the house of Israel ; neither shall the
Levitical priests ever, for all time to come, want a man to
offer burnt-offerings in My presence or to burn oblations or to
do sacrifice.

19 Further, there came to Jeremiah this message from Jehovah,
20 Thus saith Jehovah : Not until ye can annul My covenant with
Day and Night, so that Day and Night shall come no more at
21 their appointed time—not until then shall My covenant be
annulled with David My servant, that a son of his should reign
upon his throne ; or My covenant with the Levitical priests,
22 My ministers. Numberless as the host of heaven, measureless
as the sand of the sea, shall I multiply the descendants of
David, My servant, and the Levitical priests, My ministers.

23 Jeremiah received this further message from Jehovah : Hast
24 thou observed what this people has been saying ? They have
said that Jehovah has cast off the two families⁸ of His choice,
and in contempt for His people has ordained that they shall no
25 longer exist as a nation before Him ? Well, thus saith
Jehovah : As surely as I have created Day and Night and
determined the order of heaven and earth, so surely will I never
cast off the descendants of Jacob and of David My servant,
or fail to select his descendants as rulers over the race of
Abraham, Isaac and Jacob ; for I will have compassion upon
them and restore their fortunes.

Incidents of the Siege of Jerusalem

Jeremiah Warns Zedekiah of the Folly of Resisting Babylon *xxxiv.*

I This message came to Jeremiah from Jehovah, when
Nebuchadrezzar, king of Babylon, and all his army,
and all the kingdoms and nations of the earth that
were under his dominion were fighting against

Jeremiah

2 Jerusalem and all the cities of Judah :¹ Thus saith Jehovah, the God of Israel, Go to Zedekiah, king of Judah, and say to him, Thus saith Jehovah : I am about to deliver this city into the hands of the king of

3 Babylon, who will burn it with fire. As for thee, thou shalt not escape out of his hands : thou wilt assuredly be seized and into his hands delivered : thou shalt see the king of Babylon eye to eye, and speak to him face

4 to face, and to Babylon thou shalt go. But listen, Zedekiah, king of Judah, to the message of Jehovah : Thus saith Jehovah concerning thee : Thou shalt not

5 die by the sword, but thou shalt die in peace. (Sweet spices) shall be burned for thee, as for thine ancestors before thee, and lamentations shall be made for thee with " Ah ! Lord," ² for I, saith Jehovah, have spoken the word.

6 Then Jeremiah the prophet delivered this message to

7 Zedekiah king of Judah in Jerusalem, when the army of the king of Babylon was fighting against Jerusalem, and all the cities of Judah that were left, and Lachish and Azekah—the only cities of Judah that remained as fortified cities.

Dishonest Attitude of the Jews to the Liberation of their Slaves : To be Punished by the Liberation of Disaster upon Themselves

8 The message which came to Jeremiah from Jehovah, after King Zedekiah had covenanted with all the people

9 in Jerusalem to make a proclamation of liberty—each man to set free his Hebrew slave, whether male or female, so that no one of Jewish descent should serve

10 as slave any longer. Now all the princes and all the

Jeremiah

people kept the covenant they had entered into to liberate their several male and female slaves and to treat them as slaves no longer : they kept it and set
11 them free. Afterwards, however, they turned and forced back into slavery the male and female slaves whom they had liberated.

12 Then there came to Jeremiah this message from
13 Jehovah, Thus saith Jehovah, the God of Israel : When I brought your forefathers out of the land of Egypt, that house of slavery, I Myself made this
14 covenant that at the end of six³ years they were to release any Hebrew brother who had sold himself to them—after six years of service, they were to set him free : your forefathers, however, would not listen
15 or incline their ear to Me. But *you* have in these days acted in a very different spirit ; you have done what I desired in each proclaiming liberty to his (enslaved) neighbour ; in My presence you made a covenant
16 in the House that is called by My name. Now, however, you have turned round and dishonoured My name by forcing back again into slavery the several male and female slaves you had set free to dispose of themselves as they would.

17 Therefore thus saith Jehovah : You have disobeyed My injunction to make a proclamation of liberty, each of you to his (enslaved) neighbour. Well, then, saith Jehovah : *You* shall have your proclamation of liberty from *Me*—(liberty) to the sword, pestilence and famine—and I will make you an object of consternation
18 to every kingdom in the world. As for the men that broke the covenant they had made in My presence, when they passed between the pieces of the calf they

Jeremiah

19 had cut in two⁴—I mean the princes of Judah and Jerusalem, the eunuchs, the priests and all the people of the land who passed between the pieces of the calf
20 they had cut in two—I will deliver them into the hands of their enemies and of those that seek their life, and their dead bodies shall be devoured by the birds of the
21 air and the beasts of the earth. Further, Zedekiah, king of Judah, and his princes, I will deliver into the hands of their enemies and of those that seek their life, and into the hands of the army of the king of Babylon which (for the moment) has raised the siege and left you.
22 Mark this well, saith Jehovah, I will issue My word of command and bring them back to this city ; they shall assault it and take it and burn it with fire, and the cities of Judah I will turn into an uninhabited desolation.

The Fidelity of the Rechabites contrasted with the Disobedience of the Jews

xxxv.

1 In the days of Jehoiakim, the son of Josiah, king of Judah, Jeremiah received the following message from
2 Jehovah : Go to the clan of the Rechabites, talk with them,¹ bring them into one of the chambers (of the
3 Temple) and offer them wine to drink. So I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, with his brothers and all his sons and the whole
4 Rechabite clan, and brought them into the Temple chamber belonging to the sons of Hanan, the son of Yigdaliah,² the man of God, that was adjacent to the chamber of the princes, above the chamber of Maaseiah, the son of Shallum, the Keeper of the

Jeremiah

5 Threshold. I then set before the Rechabites bowls
6 full of wine and cups and told them to drink. "No,"
they said, "we will drink no wine; for Jonadab,³ the
son of Rechab, our ancestor, laid a charge upon us and
7 our children to drink no wine, to build no houses, to sow
no seed, to plant and possess no vineyard for ever, but to
spend all our days in tents, so that we might live long on
8 the land where as strangers we dwell. In full obedience,
therefore, to this charge of Jonadab, the son of Rechab,
our ancestor, we have drunk no wine all our life long,
neither we, nor our wives, nor our sons, nor our
9 daughters. We have built no houses to live in, we
10 have owned neither vineyard, field, nor seed, but
we have lived in tents and faithfully fulfilled all the
11 instructions of our ancestor Jonadab. It was only
when the land was invaded by Nebuchadrezzar, king
of Babylon, that we decided to come to Jerusalem, to
escape the Babylonian and Aramean⁴ armies; that is
why we are (now) living in Jerusalem."

12 Then there came to Jeremiah this message from
13 Jehovah: "Thus saith Jehovah the God of Israel: Go and say to the men of Judah and the citizens of
Jerusalem: Should this not be a lesson to you to obey
14 My words, saith Jehovah? The injunction that
Jonadab the son of Rechab laid upon his sons to
drink no wine has been steadily observed: in obedience
to that ancestral charge they have abstained to this day.
But when *I* spoke to *you* early and late, you refused
15 to listen. Early and late I sent you all My servants the
prophets with the message to each man of you that, if
you would abandon your wicked ways, amend your
conduct, and no longer indulge in the service of other

Jeremiah

gods, you should continue in the land that I gave your forefathers ; but you would not incline your ear or
16 listen to Me. Unlike the descendants of Jonadab the son of Rechab, who have steadily observed the injunctions of their ancestor, this people has refused to
17 listen to Me. Therefore thus saith Jehovah of Hosts, the God of Israel : See ! I am about to bring upon Judah and upon all the citizens of Jerusalem all the misery with which I have threatened them, because they refused to listen to My words or respond to My
18 call." But to the clan of the Rechabites Jeremiah said, " Thus saith Jehovah of Hosts, the God of Israel : Because you have obeyed the injunction of your ancestor Jonadab, keeping all his commandments and
19 fulfilling all his instructions, Jonadab, the son of Rechab shall never want a man to minister to Me, while the earth stands.⁵

Jeremiah's Prophecies Committed to Writing, Publicly Read in the Temple, and Contemptuously Burned by King Jehoiakim

xxxvi.

- 1 In the fourth year of Jehoiakim,¹ the son of Josiah, king of Judah, Jeremiah received the following message
- 2 from Jehovah : Take a book-roll, and write on it all the messages I have communicated to thee with regard to Israel and Judah and all nations, from My first message to thee in the days of Josiah right on to the
- 3 present day.² It may be that, when the people of Judah hear of all the misery I am planning to bring upon them, they will severally abandon their wicked

Jeremiah

ways, and receive at My hands pardon for their guilt and sin.

4 Then Jeremiah summoned Baruch,³ the son of Neriah, who wrote down on a book-roll to Jeremiah's dictation all the messages Jehovah had communicated to
5 him. Thereafter Jeremiah gave instructions to Baruch in the following terms: "Seeing that I am personally under restraint and debarred from access
6 to the Temple, do you go and, on the day appointed for fasting,⁴ read aloud in the Temple the messages of Jehovah in the hearing of the people from the roll which you have written to my dictation; read them also in the hearing of the Judeans who come from their
7 respective country towns. It may be that they will humbly supplicate Jehovah, and severally abandon their wicked ways: for great is the anger and fury
8 with which Jehovah has threatened this people." In accordance, therefore with his instructions from Jeremiah the prophet, Baruch read aloud from the book the words of Jehovah in the Temple.⁵

9 Now in the ninth month of the fifth year⁶ of Jehoiakim the son of Josiah, king of Judah, a sacred fast was proclaimed by all the people resident in Jerusalem, and all those also present from the country towns of
10 Judah. Then in the hearing of all the people Baruch read from the book the messages of Jeremiah from the room that belonged to Gemariah,⁷ the son of Shaphan the Secretary of State, which was situated in the upper
11 court at the entrance to the new Temple gate. Now when Micaiah, the son of Gemariah, the son of Shaphan, had heard the messages of Jehovah as they
12 were read from the book, he went down to the palace

Jeremiah

to the room of the Secretary of State, and there he found the whole court seated—Elishama, the Secretary and Delaiah, the son of Shemaiah, and Elnathan,⁸ the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and indeed the whole
13 court. Micaiah proceeded to inform them of all the words he had heard Baruch read out of the book in the
14 hearing of the people. The whole court accordingly despatched a messenger to Baruch, namely one Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi,⁹ with instructions to Baruch to appear, bringing with him the roll from which he had read in the hearing of the people. So Baruch, the son of Neriah, appeared before them with the roll in his hand.

15 Then they told him to sit down and read it in their
16 hearing ; so Baruch read while they listened. When they had heard it all, they turned to one another in consternation, exclaiming to Baruch that they were
17 bound to inform the king of all this. They then asked Baruch to explain how he had written all these
18 words.¹⁰ Baruch replied that Jeremiah had dictated them all to him, and he had written them down with
19 ink in the book. “ Well, then,” said the princes to Baruch, “ go into hiding, you and Jeremiah, and let
20 nobody know where you are.” After they had deposited the roll in the chamber of Elishama the Secretary, they visited the king in his apartment,¹¹ and reported the whole matter to him.

21 The king then despatched Jehudi to fetch the roll ; and, when he had brought it from Elishama’s chamber, he read it in the hearing of the king and of all the
22 courtiers who were in attendance upon him. Now

Jeremiah

the king was sitting in the winter house,¹² and the fire¹³ on the brazier was burning before him ; and every three or four columns that Jehudi read, the king would cut up with his penknife and fling into the fire that was on the brazier, till the whole roll was consumed in the fire that was on the brazier. But there was no sense of horror either on the part of the king or of any of his ministers as they listened to all these words, nor did they rend their garments. Elnathan, Delaiah, and Gemariah, however, had entreated the king not to burn the roll, but he would not listen to them. Then the king commanded the royal prince Jerachmeel, and Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to fetch Baruch the scribe and Jeremiah the prophet ; but Jehovah kept them in concealment.

After the king had burned the roll containing the words written by Baruch to Jeremiah's dictation, Jeremiah received this message from Jehovah, " Once more take another roll, and write on it all the words that were on the first roll that was consigned to the flames by Jehoiakim, king of Judah, and deliver this message to Jehoiakim, king of Judah, Thus saith Jehovah : Thou hast taken it upon thee to burn this roll, and to demand my reason for recording the threat that the king of Babylon would assuredly come and destroy this land, and clear it of man and beast. Therefore thus saith Jehovah concerning Jehoiakim, king of Judah : Never a man shall he have to sit upon the throne of David ; his dead body shall be flung out and exposed to the heat of day and the cold of night. I will punish him, his descendants, and his ministers, for

Jeremiah

their sins ; and I will bring upon them and upon the citizens of Jerusalem all the misery with which I threatened them in vain."

32 Then Jeremiah took another roll and gave it to Baruch the scribe, the son of Neriah, who wrote on it to Jeremiah's dictation all the words of the book that had been burned by Jehoiakim ; and it was supplemented by many messages of a similar kind.

EXPERIENCES OF JEREMIAH DURING THE SIEGE AND AT THE CAPTURE OF JERUSALEM (xxxvii.-xxxix)

Jeremiah Warns King Zedekiah of the Impending Fate of Jerusalem

xxxvii.

1 Now Zedekiah the son of Josiah was reigning in place of Coniah,¹ the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar, king of Babylon ; but neither he nor his ministers nor the people of the land gave any heed to the messages Jehovah had delivered by the prophet Jeremiah. King Zedekiah, however, sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest to Jeremiah, with the request that he would pray for them to Jehovah their God. Now Jeremiah, who had not yet been put in prison, was still coming and going among the people.

5 The Chaldeans who were engaged in the siege of Jerusalem, having received a report that Pharaoh's army was advancing from Egypt, abandoned the siege.

6 Then there came to Jeremiah this message from

Jeremiah

7 Jehovah, Thus saith Jehovah : Tell the king of Judah who hath sent thee to consult Me, that Pharaoh's army which is advancing to your aid
8 shall return to Egypt to their own land ; and the Chaldeans will come back and assault this city
9 and take it and burn it with fire. Thus saith Jehovah : Do not delude yourselves with the idea that the Chaldeans will leave you for good : they will do nothing of
10 the kind. For even if you defeated the whole Chaldean army that is fighting against you, so completely that the only survivors were wounded men—a man to a tent—even they would rise up and burn this city with fire.

Jeremiah Arrested and Imprisoned

11 When, in view of the advance of Pharaoh's army, the Chaldean forces had abandoned the siege of
12 Jerusalem, Jeremiah made a journey from Jerusalem to the district of Benjamin to receive his inheritance² among the people. He had just reached the Benjamin gate when he was apprehended there by a sentry named Jirijah, the son of Shelemiah, the son of Hananiah, who called out, " You are deserting to the
13 Chaldeans." " It is false," said Jeremiah, " I am not deserting to the Chaldeans." But Jirijah, refusing to listen, apprehended Jeremiah and brought him
14 before the courtiers, who in their exasperation had Jeremiah flogged and put in the house of Jonathan, the Secretary of State, which they had turned into a
15 prison. So Jeremiah found himself in the cells of the dungeon, where he remained for a considerable time.
16

Jeremiah

Amelioration of Jeremiah's Lot

- 17 Then King Zedekiah sent for him and questioned him secretly in his house³ whether there was any communication from Jehovah. "There is," said Jeremiah; "you will be delivered into the hands of the king of Babylon. Further," said Jeremiah to the king, "what is my crime against you or your ministers or this people that you have put me in prison? Where are your prophets (now) that assured you that the king of Babylon would never invade this country? And now I beseech your Majesty to listen with favour to my supplication, and not to allow me to be taken back to the house of Jonathan the Secretary, where I am likely to perish." Jeremiah was accordingly committed by royal command to the guard-court, and furnished with a loaf of bread a day from the Bakers' Street, till all the bread in the city was consumed. So Jeremiah remained in the guard-court.

Jeremiah Accused of Treason, is Put into a Dungeon, from which he is Rescued by Ebedmelech, a Foreigner

xxxviii.

1 Now Shephatiah, the son of Mattan, and Gedaliah, the son of Pashhur, and Juca,¹ the son of Shelemiah, and Pashhur, the son of Malchiah, had heard Jeremiah addressing all the people in words like these: "Thus saith Jehovah: Whoever remains in this city shall die by sword, famine and pestilence; but whoever goes over to the Chaldeans shall be spared, though he shall 3 escape with nothing but his life." Also, "Thus saith

Jeremiah

Jehovah, This city shall most assuredly be delivered into the hands of the king of Babylon's army, and
4 it shall be captured." Whereupon those courtiers said to the king, " We petition you to have this fellow put to death : this sort of talk is unnerving all the people and the soldiers left in the city. This fellow
5 does not want to help the city, but to ruin it." " He is in your power," said the king ; for he was helpless
6 against them.² So they took Jeremiah and, lowering him with ropes, they threw him into the cistern of the royal prince Malchiah, that was in the guard-court. There was no water in the cistern, but only mud ; and Jeremiah sank in the mud.

7 Now it came to the ears of Ebedmelech, an Ethiopian eunuch attached to the palace, that they had put
8 Jeremiah in the cistern. Ebedmelech accordingly left the palace for the Benjamin gate where the king happened to be sitting at the time, and thus he
9 addressed him : " Your Majesty, these men have behaved most wrongfully in their treatment of Jeremiah the prophet ; they have flung him into the cistern and he will die of hunger on the spot, for there is no more
10 bread in the city." At once the king ordered Ebedmelech to take with him three³ men and pull Jeremiah out of the cistern before he perished.
11 Ebedmelech, accordingly, taking the men with him, went to the palace, and secured from (a lumber room) underneath the treasury some torn and tattered rags, and let them down by ropes to Jeremiah into the
12 cistern. Then he told Jeremiah to put the torn and tattered rags under his armpits beneath the ropes ;
13 and Jeremiah did so. Then they drew him up with the

Jeremiah

ropes and pulled him out of the cistern ; and Jeremiah remained in the guard-court.

Zedekiah Secretly Consults Jeremiah

14 King Zedekiah afterwards sent and had Jeremiah brought to him at the third entry that leads into the Temple ; and the king said to Jeremiah, " I am going to ask you a question which you are to answer me unreservedly." " If I tell you," said Jeremiah, " are you not certain to put me to death ? besides, any advice I give you, you will simply disregard." Then, in secret, the king swore the following oath to Jeremiah, " As Jehovah liveth, who created this life of ours, I assure you solemnly that I will neither put you to death nor deliver you into the hands of those men that are seeking your life." Then said Jeremiah to Zedekiah, " Thus saith Jehovah, If you surrender voluntarily to the officers of the king of Babylon, your life will be spared, and this city shall not be burned with fire, but you and your family will be spared. If, however, you refuse to surrender, then this city shall be delivered into the hands of the Chaldeans, who will burn it with fire ; and *you* shall not escape from their hands."

19 Then the king said to Jeremiah, " I am afraid of the Jews who have gone over to the Chaldeans ; I may be handed over to them and subjected to violence."

20 " No," said Jeremiah, " you will not be handed over. But I entreat you to listen to what I say—it is the voice of Jehovah : your happiness and your life depend upon it. But if you refuse to surrender, then this is the message revealed to me in a vision by Jehovah —mark it well ; (I saw) all the women that are left in

Jeremiah

the palace of the king of Judah brought out to the chief officers of the king of Babylon, chanting the while this song :

Thy most excellent friends have beguiled
And prevailed over thee,
Thy feet they have thrust in the mire,
And thus sinking have left thee.⁴

23 All your wives and children they shall bring out to the Chaldeans, and you yourself shall not escape ; you will be seized by the hand of the king of Babylon ; and this city shall be burned with fire."

24 " Well, then," said the king to him, " let nobody know anything of this conversation, or else you are a dead man.

25 If the courtiers hear that I have been talking with you, and come and ask you to tell them unreservedly, on pain of death, what you have been saying

26 to the king and the king to you, then just tell them that you were presenting a petition to the king that you should not be taken back to Jonathan's house, where

27 you were in danger of perishing." In point of fact, the courtiers did all come to Jeremiah and question him ; and the story he told them was in entire accordance with the king's instructions. So they said no more to him, for no part of the conversation had been heard.

28a Jeremiah accordingly remained in the guard-court till the day Jerusalem was taken.

Provision made for Jeremiah's safety after the Capture of Jerusalem

28b When Jerusalem was taken, all the chief officers of
xxxix. 3 the king of Babylon came and took their seats

Jeremiah

in the middle gate—Nergalsharezer¹ the Rab-mag, Nebushazban the Rab-saris, and all the rest of the officers of the king of Babylon.² They sent and had Jeremiah brought from the guard-court, and delivered him to Gedaliah,³ the son of Ahikam, the son of Shaphan, to be taken to his own home⁴; so he stayed among the people.

The Capture of Jerusalem

1 In⁵ the tenth month of the ninth year of Zedekiah, king of Judah, Nebuchadrezzar, king of Babylon came with all his forces against Jerusalem and laid siege to
2 it. On the ninth day of the fourth month of the eleventh year of Zedekiah a breach was made in the
4 city. On⁶ observing this, Zedekiah, king of Judah, and all the soldiers took to flight, leaving the city during the night by way of the royal garden, by the gate between the two walls, and they made for the Jordan valley.
5 But the Chaldean army pursued them and overtook Zedekiah in the steppes of Jericho. They seized him and brought him to Nebuchadrezzar king of Babylon, who was at Riblah⁷ in the district of Hamath, and he
6 pronounced judgment upon them. At Riblah the king of Babylon slew the sons of Zedekiah before his eyes, and all the noblemen of Judah also did the king
7 of Babylon slay. He then put out Zedekiah's eyes, and loaded him with chains to carry him to Babylon.
8 The palace and the houses of the people the Chaldeans burned with fire, and the walls of Jerusalem they
9 demolished. The rest of the people that were left in the city, and the deserters who had gone over to him, and

Jeremiah

those that were left of the artificers,⁸ Nebuzaradan, the commander of the guard, carried to exile in Babylon.

10 Some of the poor people who had nothing were left by Nebuzaradan, the commander of the guard, in the land of Judah, and presented at the same time with vineyards and fields.

11 With regard to Jeremiah, Nebuchadrezzar, king of Babylon, had instructed Nebuzaradan, the commander
12 of the guard, to do him no harm, but to take and look well after him and treat him according to his own
13 instructions. So a messenger was despatched from Nebuzaradan, the commander of the guard, and Nebushazban, the Rab-saris, and Nergalsharezer, the Rab-mag, and all the chief officers of the king of Babylon.⁹

Jeremiah's Gracious Promise to Ebedmelech

15 During Jeremiah's detention in the guard-court, there had come to him this message from Jehovah :
16 Go and say to Ebedmelech the Ethiopian,¹⁰ Thus saith Jehovah of Hosts, the God of Israel : I will bring upon this city all that I have said—for evil and not for good, and in that day it will be accomplished before thine
17 eyes. But, saith Jehovah, I will deliver thee on that day, and thou shalt not be given into the hands of the
18 men thou dreadest. I will save thee without fail ; thou shalt not fall by the sword, but thou shalt escape with thy life, because, saith Jehovah, thou hast put thy trust in Me.

Jeremiah

EXPERIENCES OF JEREMIAH AFTER THE CAPTURE OF JERUSALEM (xl.-xlv.)

Jeremiah Elects to Remain in Palestine

xl.

- 1 The message which came to Jeremiah from Jehovah after he had been released from Ramah¹ by Nebuzar-adan, the commander of the guard, who had found him there in chains among the captives of Jerusalem and Judah, who were being carried to exile in Babylon.
- 2 The commander of the guard took Jeremiah and said to him : "Jehovah, your God, pronounced this doom upon this place, and He has kept His word. You have sinned against Him and refused to listen to His voice, and so this thing is come upon you. But see now, I will release you at once from the chains on your hands. If you are disposed to accompany me to Babylon come and I will look well after you ; but if not, then leave it alone. The whole land is before you ; go
- 5 wherever you choose and prefer. Go back² to Gedaliah,³ the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed Governor of the cities of Judah : stay with him among the people or go wherever you choose." Then the commander of the guard dismissed him with a gift of provisions and a present.
- 6 So Jeremiah went to Gedaliah at Mizpah,⁴ where he stayed with him among the people left in the land.

Assassination of Gedaliah the Governor of Judah

- 7 When all the commanders of the⁵ forces in the open field, together with their men, heard that the king of Babylon had appointed Gedaliah Governor of the land,

Jeremiah

and charged him with the oversight of the men, women and children, and of the poorest of the land, such as

8 had not been carried to exile in Babylon, they came with their men to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, and the sons of Ephai of Netophah,⁶ and Jezaniah, the son of the
9 Maacathite.⁷ And Gedaliah gave his oath to them and their men : “ Don’t be afraid,” he said, “ of the Chaldean officials.⁸ You will prosper if you stay in the
10 land and serve the king of Babylon. As for myself, I will reside at Mizpah, to represent your interests when the Chaldean (officials) visit us ; and you can gather wine, fruit, and oil, and store them up and live
11 in the towns you take possession of.” Further, all the Jews that were in Moab, Ammon, Edom, or elsewhere, when they heard that the king of Babylon had granted permission to some to remain in Judah and had appointed Gedaliah the son of Ahikam Governor, they all returned to Judah from all the places to which they had been driven—to Gedaliah at Mizpah—and they gathered immense stores of wine and fruit.

13 Now Johanan the son of Kareah and all the commanders of the forces in the open field came to Gedaliah
14 at Mizpah, and asked him whether he was aware that Baalis king of Ammon had sent Ishmael the son of Nethaniah to assassinate him. But Gedaliah would
15 not believe it. Then Johanan, in a secret audience with Gedaliah at Mizpah, said to him : “ I beseech you to allow me to go and slay Ishmael. Nobody need know. Why should he take your life ? that will mean the scattering of all the Jews that have gathered round

Jeremiah

16 you, and the ruin of all that is left of Judah." "No," said Gedaliah to Johanan, "do nothing of the kind :
xli. what you say of Ishmael is not true."

1 In the seventh month, however, Ishmael, the son of Nethaniah, the son of Elishama, a member of the royal family, accompanied by one of the chief officers of the king and ten (other) men, paid a visit to Gedaliah
2 at Mizpah. While they were all dining together there, Ishmael and the ten men who accompanied him rose and with the sword smote and slew Gedaliah, whom the king of Babylon had appointed Governor of the land,
3 together with all the Jews who were with him in Mizpah and all the Chaldean soldiers¹ who happened to be there.

Murder of Pilgrims and Flight of Gedaliah's Assassin

4 The day after the murder of Gedaliah, of which no
5 one was yet aware, eighty pilgrims from Shechem, Shiloh,² and Samaria, with beards shaven, clothes rent and gashes (on their bodies), came with vegetable offerings and frankincense in their hand to present them at
6 the house of Jehovah.³ Ishmael went out from Mizpah to meet them, and they were weeping⁴ as they went along. When he met them, he invited them to come to
7 Gedaliah ; but when they were well within the town, he and the men who accompanied him slew them at
8 the cistern.⁵ Ten of their number, however, entreated Ishmael not to kill them : "for we have stores of wheat," they said, "and barley, oil, and honey, buried in the ground." So he let them alone and did not
9 consign them to the doom of their brethren. Now the cistern into which Ishmael had cast all the corpses

Jeremiah

of the men he had slain was the great cistern⁶ which had been constructed by king Asa in his war against Baasha, king of Israel⁷; and this Ishmael filled with the slain.

10 Then Ishmael carried away captive all the rest of the people that were at Mizpah, the princesses and all the people left in Mizpah, whom Nebuzaradan, the commander of the guard, had committed to the charge of Gedaliah, the son of Ahikam; and he started across to
11 Ammon. But when Johanan the son of Kareah, and all the commanders of the forces that were with him,
12 heard of all the atrocities perpetrated by Ishmael, they took all their men and set out to attack him; and they
13^a found him by the great waters of Gibeon.⁸ All the
14^a people with Ishmael—all that he had carried captive
13^b from Mizpah⁹—when they saw Johanan and the commanders of the forces that were with him, were filled
14^b with joy; and turning about, they came back and
15 joined Johanan. But Ishmael, escaping with eight men, repaired to Ammon.

16 Then Johanan and all the commanders of the forces that were with him, took all the rest of the people whom Ishmael had carried away captive¹⁰ from Mizpah, after his assassination of Gedaliah the son of Ahikam—men,¹¹ women, and eunuchs, whom he had brought back from
17 Gibeon. Then they took their journey and stayed awhile at the sheepfolds¹² of Chimham in the neighbourhood of Bethlehem, from which they intended to
18 travel to Egypt; for they were in terror of the Chaldeans, because Ishmael had assassinated Gedaliah, whom the king of Babylon had appointed Governor of the land.

Jeremiah

Migration of the Jews to Egypt in Defiance of Jeremiah's Counsel

xlii.

- 1 Then all the commanders of the forces, together with Johanan, and Azariah,¹ the son of Hoshaiah, and
- 2 all the people great and small, approached Jeremiah the prophet with a petition, which they commended to his most favourable consideration, that he would pray for them, remnant as they were, to Jehovah his God. "We are left," they said, "but a few out of many, as
- 3 you see with your own eyes. Let Jehovah your God tell us the way we should go and the thing we should do."
- 4 Jeremiah replied, "I have heard you; I promise to pray to Jehovah our² God, as you request; and whatever be Jehovah's answer I will tell you unreservedly."
- 5 Whereupon they said to Jeremiah, "Jehovah be our true and faithful Witness that we will act entirely in accordance with any message that Jehovah your God
- 6 may send us. We have sent you to Jehovah our God; and, be it welcome or unwelcome, we will obey His voice, and so enjoy the prosperity that comes from obedience to the voice of Jehovah our God."
- 7 After an interval of ten days, Jeremiah received a
- 8 message from Jehovah. He accordingly summoned Johanan and all the commanders of the forces that were with him, and all the people, small and great,
- 9 and thus he addressed them. "Thus saith Jehovah, the God of Israel, to whom you sent me to present your
- 10 supplication: If you remain quietly in this land, I will build you up and not throw you down; I will plant you and not pluck you up; for I am grieved at the misery

Jeremiah

11 I have brought upon you. You are afraid of the king of Babylon, but do not be afraid of him, saith Jehovah ; do not be afraid of him, for I will be with you, to save
12 you and to deliver you from his hand. I will have pity upon you and inspire him with pity for you, so that he will allow you to remain in³ your own land.
13 You may, however, disregard the voice of Jehovah your
14 God, and refuse to remain in this land : you may say, ' No ; we will go to the land of Egypt, where we shall see no war and hear no sound of trumpet and never suffer for lack of bread—and there we shall make our
15 home.' In that case I call upon you that are left of Judah to listen to the message of Jehovah. Thus saith Jehovah of Hosts, the God of Israel : If you are really determined to proceed to Egypt, and if you go and settle
16 there, then the sword that you fear shall overtake you there in the land of Egypt, and the hunger that you dread shall cling to your heels there in Egypt, and there
17 ye shall die ; and all the men that were determined to go and settle in Egypt shall die by the sword, famine, and pestilence ; not one shall survive or escape the dis-
18 aster that I will bring upon them. For thus saith Jehovah of Hosts, the God of Israel : As Mine anger and fury have been poured out upon the inhabitants of Jerusalem, so shall My fury be poured out upon you when ye enter Egypt ; and ye shall be an object of execration and horror, of cursing and scorn ; and ye shall see this place no more.
19 This is Jehovah's message to you that are left of Judah : ' Do not go to Egypt.' But now⁴ be very sure
20 of this—I this day lay witness against you ; you have done yourselves a grievous wrong.⁵ You have sent

Jeremiah

me to Jehovah your God with the request that I should pray for you to Jehovah, and promising to act in entire accordance with the will of Jehovah when I
21 declared it to you ; but when I did declare it this day, you refused to listen to the voice of Jehovah in respect
22 of any part of my commission. Now therefore be very sure of this, that ye shall die by the sword, famine, and pestilence, in the land where it is your desire to
xliii. go and settle."

- 1 When Jeremiah had finished addressing to the assembled people all these words with which Jehovah
- 2 had commissioned him, Azariah, the son of Hoshaiah, and Johanan the son of Kareah and all the defiant and insolent¹ men exclaimed to Jeremiah, " You are a liar ; you have no commission to us from Jehovah to warn
- 3 us against going and settling in Egypt ; but it is Baruch the son of Neriah who is setting you on against us with the object of delivering us into the hands of the Chaldeans, to be killed or transported to Babylon."
- 4 So Johanan and all the commanders of the forces and all the people refused to listen to the voice of Jehovah which urged them to remain in the land of Judah.
- 5 Accordingly Johanan and all the commanders of the forces took all that were now left of Judah—those that had come back from all the nations to which they had
- 6 been driven, to settle in the land of Judah—the men, the women, the princesses, and all the persons whom Nebuzaradan, the commander of the guard, had left in the charge of Gedaliah, the son of Ahikam, the son of Shaphan, including Jeremiah the prophet and Baruch
- 7 the son of Neriah ; and, disregarding the voice of Jehovah, they went to Egypt and arrived at Daphnae.²

Jeremiah

Jeremiah Predicts the Conquest of Egypt by Nebuchadrezzar

8 In Daphnae Jeremiah received the following message
9 from Jehovah : "Take large stones in thy hand and
hide them away in secret³ at the porch of Pharaoh's
residence in Daphnae in the presence of a few of the
10 men of Judah, and say to them, Thus saith Jehovah :
Mark this well—I will send and bring Nebuchadrezzar
the king of Babylon My servant, who shall set his
throne above these stones thou hast buried⁴ and spread
11 his glistening tapestry over them. He shall come and
smite the land of Egypt, devoting to death those
doomed to death, to captivity those doomed to captivity,
12 to the sword those doomed to the sword.⁵ He⁶ shall
kindle a fire in the temples of the gods of Egypt, he shall
burn them and carry them away captive, and he shall
clear the land of Egypt, as a shepherd clears his mantle
of vermin,⁷ and then he shall depart from it in comfort.
13 Also he will shatter the obelisks of Bethshemesh,⁸ in the
land of Egypt, and the temples of the gods of Egypt he
will burn with fire."

Jeremiah Denounces the Jews in Egypt for their Idolatrous Worship of the Queen of Heaven

xliv.

1 Concerning all the Jews whose home was in Egypt—
at Migdol, Daphnae, Memphis, and in upper Egypt—
2 Jeremiah received the following message : "Thus
saith Jehovah of Hosts, the God of Israel : Ye have
seen with your own eyes all the misery that I have
wrought upon Jerusalem and upon all the cities of

Jeremiah

3 Judah. Ye see what they are to-day—desolate and uninhabited—as a consequence of their wicked behaviour which provoked Mine indignation ; for they went and burned sacrifice in the service of other gods, unknown alike to them or to you or your forefathers ;

4 and that, though early and late I had been sending to you My servants the prophets to warn you against these

5 abominable practices that I detest. But they refused to listen or incline their ear : they would not abandon

6 their wickedness or cease sacrificing to other gods. And so Mine anger and fury were poured forth : it blazed in the cities of Judah and on the streets of Jerusalem, so that they became the waste and the desolation that they are to-day.

7 Now, therefore, thus saith Jehovah, the God of Hosts, the God of Israel : Why are ye doing yourselves this great wrong, which can only end in the utter extermination of Judah, man and woman, child and babe ?

8 Why are ye vexing Me with the fabrications of your hands, burning sacrifice to other gods in the land of Egypt, where ye have come to settle ? All this can only end in your extermination and in your being cursed and scorned by every nation in the world.

9 Have you forgotten the crimes of your forefathers and of the kings and princes¹ of Judah, the crimes, too, your own wives committed in the land of Judah and on

10 the streets of Jerusalem ? To this day they have remained unhumbled and unafraid. They have not lived in accordance with My law or with the statutes I set before you and your forefathers.

11 Therefore thus saith Jehovah of Hosts, the God of Israel : Mark this—I will set My face against you for

Jeremiah

12 evil, to extirminate¹ Judah utterly. I will take the remnant of Judah that were determined to come and settle in the land of Egypt, and in the land of Egypt they shall all be consumed ; they shall fall by the sword and by famine ; small and great, they shall die by the sword and by famine, and they shall be an object of execration and horror, of cursing and scorn ; and, as I have punished Jerusalem by sword, famine, and pestilence, so will I punish those that have made Egypt their home, that not a man of the remnant of Judah which has come to settle in Egypt shall escape or survive to return to the land of Egypt for which they shall yearn ; for none but a fugitive or two shall return."

15 Then the great gathering, composed of all the men who were aware that their wives burned sacrifice to other gods, and all the women that were standing by,²

16 replied to Jeremiah thus : " We refuse to listen to this message of yours that you have communicated to us in

17 the name of Jehovah : but we will most assuredly keep our solemn oath to burn sacrifice to the Queen of Heaven³ and to pour out drink-offerings in her honour as we used to do—we and our fathers, our kings and our princes, in the cities of Judah and on the streets of Jerusalem. Then we had plenty of food, we

18 lived well and were untouched by misfortune. But ever since the day we ceased burning sacrifice to the Queen of Heaven and pouring out drink-offerings in her honour, we have been utterly destitute, and sword

19 and famine have consumed us. Yes," said the women,⁴ " as for our offering of sacrifice to the Queen of Heaven and pouring out drink-offerings in her honour—have

Jeremiah

we not had the approval of our husbands in making cakes for her stamped with her image, and in pouring her out drink-offerings ?”

20 Such was the answer of all the people, men and women. Then Jeremiah addressed them as follows :
21 “ Yes, you did indeed burn your sacrifices in the cities of Judah and on the streets of Jerusalem—you and your fathers, your kings and your princes and commons ; and is it not precisely this that rankled in the mind and
22 heart of Jehovah, till He could bear your wicked and abominable conduct no longer, with the result that your country is become the uninhabited desolation, the
23 horror, the curse that it is to-day ? It is because you have offered such sacrifices, sinning against Jehovah, disobeying the voice of Jehovah, refusing to live in accordance with His laws, His statutes, His expressed will : that is why the misery of to-day is come upon you.”
24 Further, Jeremiah said to the people and the women assembled : “ Listen to the message of Jehovah, all ye
25 Jews that are in the land of Egypt. Thus saith Jehovah of Hosts, the God of Israel : Verily you women⁵ have indeed carried out your solemn resolve faithfully to perform the vows you have taken upon you, to burn sacrifice to the Queen of Heaven and to pour out drink-offerings in her honour. Well, then, keep your word
26 and perform your vows. But listen now to the word of Jehovah, all ye Jews who have made Egypt your home. Mark this well : I have sworn, saith Jehovah, by My great name, that never again in all the land of Egypt shall My name be uttered by the lips of any man of Judah in the oath ‘ As truly as the Lord Jehovah

Jeremiah

27 liveth.' Mark ! I am watching over them for evil and not for good; and every man of Judah in the land of Egypt shall be consumed by the sword and by
28 famine, until there be an end of them. Some who escape the sword in Egypt shall return to Judah, but they shall be few in number ; and then all the remnant of Judah that have come to settle in Egypt shall know whose word it is that stands—Mine or theirs.

29 And this, saith Jehovah, shall be to you the sign that I will punish you in this place, to teach you that My threats of disaster shall be confirmed upon you.

30 Thus saith Jehovah : I will give Pharaoh Hophra, king of Egypt, into the hands of his enemies and of those that seek his life, as I gave Zedekiah, king of Judah, into the hands of Nebuchadrezzar, king of Babylon, his enemy that sought his life."

Words of Mingled Rebuke and Promise Addressed to Baruch¹

xlv.

1 This is the message that Jeremiah the prophet delivered to Baruch the son of Neriah, after he had written these words in a book to Jeremiah's dictation in the fourth year of Jehoiakim, the son of Josiah, king
. 2 of Judah. " This, Baruch, is the message to thee from Jehovah, the God of Israel.
3 Thou hast said, ' Woe is me ! for Jehovah
To my pain hath added sorrow ;
With groaning I am weary,
And I have found no rest.'
4 Let this be thy message to him, Thus saith Jehovah :

Jeremiah

When *I* must destroy what *I* built,
And when *I* must uproot what *I* planted,²
5 Shalt *thou* seek great things for thyself ?
Seek them not ; for, behold, I will bring
On all flesh, saith Jehovah, disaster ;
But thou, wheresoever thou comest,
By My grace, shalt escape with thy life.”

ORACLES AGAINST FOREIGN NATIONS

(xlvi.-li)

Oracle on Egypt

xlvi.

- 1 The message concerning the nations which Jeremiah the prophet received from Jehovah.
- 2 On Egypt.
Concerning the army of Pharaoh Necho king of Egypt at Carchemish¹ on the river Euphrates, where it was defeated by Nebuchadrezzar, king of Babylon, in the fourth year of Jehoiakim the son of Josiah, king of Judah.
- 3 Set the buckler and shield in array,
And draw nigh for the battle.
- 4 Harness the steeds, mount the chargers,
Stand forth in your helmets.
Polish your spears, don your breastplates.
- 5 Why are they turned in dismay—
Their warriors crushed,
Fled apace without once looking backward,
By terror beset?
- 6 The swift cannot flee,
Nor the strong man escape :
North by the banks of Euphrates
They stumble and fall.

Jeremiah

7 Who is this that rose up like the Nile,
Whose waters toss like floods ?

8 It is Egypt that rose like the Nile,
Whose waters toss like floods.

“ I will rise, I will cover the earth,
And destroy,” said he, “ her inhabitants.

9 Up, steeds ; rage, ye chariots ;
And forth, ye warriors, march—
Cush and Put, that handle the shield,
And ye Ludim, that bend the bow.”

10 But that day is the Lord Jehovah’s—
A day of revenge on His foes,
When the sword² shall devour to its fill,
And be drunken with their blood.
For Jehovah of Hosts hath a sacrifice
In the northern land, by Euphrates.

11 Up to Gilead, fetch thee balsam,³
O virgin daughter of Egypt ;
In vain dost thou multiply medicines,
No healing is there for thee.

12 The nations have heard thy wail,⁴
And the earth is full of thy cry ;
For warrior stumbles on warrior,
Both are fallen together.

13 The message of Jehovah to Jeremiah the prophet, that
Nebuchadrezzar, king of Babylon, would come and
smite the land of Egypt.

14 Tell it in Migdol,
Publish it in Memphis :
Say, “ Take thy stand and prepare,
For the sword hath devoured round about thee.”

Jeremiah

15 Wherefore is Apis⁵ fled ?
Thy mighty one held not his ground,
Because down he was thrust by Jehovah.

16 The strangers⁶ among thee are fallen,
And prostrate, they say each to other,
" Let us flee from the murderous sword,
Let us rise and go back to our people,
To the land wherein we were born."

17 Call Pharaoh of Egypt " Blusterer,
Who hath let the hour go by."

18 As I live, saith the King, whose name
Is Jehovah of Hosts : One⁷ shall come
Like Tabor among the mountains,
Or Carmel by the sea.

19 O daughter that dwellest in Egypt,⁸
Prepare thee to go into exile ;
For Noph⁹ is become like a desert,
An uninhabited waste.

20 A graceful heifer is Egypt,
But a wasp from the north hath assailed her.

21c For the day of disaster hath reached her,
f The time of her visitation.
a The warriors, too, that she hired,
b Were like unto fatted calves :
c As for them, together they turned
d And fled, without making a stand.

22a She hisseth¹⁰ like a serpent
b Against the advancing hosts ;

23c For more are they than locusts,
d So many they cannot be counted.

Jeremiah

22c Against her they come with axes,
Like men that hew down trees,

23a "Fell," saith Jehovah, "her forest,
b For it is impenetrable."

24 Put to shame is the daughter of Egypt,
To men from the north given over.

25 Thus saith Jehovah of Hosts,
The God of Israel :
See ! Amon¹¹ of Thebes I will punish,
And Pharaoh¹² and those that trust him ;

26 And I will deliver them over
To those that seek their life,
To the hands of Nebuchadrezzar,
King of Babylon, and his servants.
But afterwards she shall be peopled
As in days of old, saith Jehovah.

27 So¹³ fear them not, O Jacob My Servant ;
O Israel, be not dismayed, saith Jehovah.
For see ! I will save both thee and thine offspring
From the far distant land where captive ye lie.
And Jacob once more shall have quiet and ease
In his own land, with no one to make him afraid ;
28 So fear thou not, O Jacob My Servant,
For I, saith Jehovah, am with thee (to save thee).
An end I will make of the nations—
Of each, among whom I have driven thee ;
But of thee I will not make an end.
I will not leave thee wholly unpunished,
But in measure I will chastise thee.

Jeremiah

Oracle on the Philistines

xlvii.

- 1 The message concerning the Philistines which Jeremiah the prophet received from Jehovah, before Pharaoh smote Gaza. Thus saith Jehovah :
 - 2 From the north, see ! waters are rising,
They swell to a raging torrent :
They will sweep o'er the land and its fulness,
The city and (all) her inhabitants.
Men shall utter a cry,
Those that dwell in the land shall howl.
 - 3 At the noise of the hoofs of his galloping steeds,
At the rush of his chariots, the roar of his wheels,
The father shall not look behind for the children ;
For all unnerved shall they be—
 - 4 Because of the day of destruction
That cometh on all the Philistines,
Sweeping from Tyre and Sidon
All helpers that yet remain ;
For Jehovah shall work destruction
On all that are left in the coast-land.¹
 - 5 Baldness² is come upon Gaza,
Ashkelon is destroyed.
O ye that are left of the Anakim,³
How long must ye gash yourselves⁴ yet ?
 - 6 "Ah ! Sword of Jehovah !⁵
How long will it be ere thou rest ?
Into thy scabbard get thee,
And keep thee quiet and still."

Jeremiah

7 But how can it be quiet,
Since Jehovah hath given it a charge ?
He hath destined it for Ashkelon,
And for the shore washed by the sea.

Oracle on Moab¹

xlviii.

1 Thus saith Jehovah of Hosts, the God of Israel :
Alas for the ruin of Nebo !
Kiriathaim is taken,
Misgab is shamed and dismayed.

2 The renown of Moab is vanished,
In Heshbon they plotted her ruin :
“ Come, let us blot out the nation ;
Thou, Madmen, shalt be silenced,
The sword shall follow thee hard.”

3 Hark ! a shriek from Horonaim—
Havoc and fell destruction.

4 Moab is destroyed,
The shriek can be heard far as Zoar,²

5 They climb the ascent to Luhith,
Weeping the while as they go ;
For the path that leads down to Horonaim
Is ringing with cries of destruction.

6 Fly, escape for your lives,
Though like bare desert shrub shall ye be.

7 Thou hast trusted in thy strongholds,⁵
And therefore art thou taken :
Chemosh⁴ shall pass into exile,
His priests and his princes together.

Jeremiah

- 8 Upon every city the spoiler shall come,
 No city shall escape ;
The valleys shall also perish,
 And the table-land be destroyed,
 In accord with the word of Jehovah.
- 9 Give ye wings unto Moab,
 For fain would she fly away
From her cities that shall be desolate
 And empty altogether.
- 10 Cursed be he that doeth
 The work of Jehovah remissly ;
And cursed be he that keepeth
 His sword from (shedding) blood.
- 11 From his youth hath Moab been at ease,
 On his lees he hath quietly rested—
Not emptied from vessel to vessel,
 Nor ever to exile borne ;
So his taste remaineth in him,
 And his scent is all unchanged.
- 12 Therefore days, saith Jehovah, are coming,
 When tilters I will send ;
And they shall tilt him over
 And empty out his vessels,
 And dash his jars in pieces.
- 13 And the hopes of Moab in Chemosh
 Shall be utterly disappointed,
As Israel was disappointed
 In Bethel, wherein she trusted.
- 14 How can ye claim to be heroes
 And mighty men of war,

Jeremiah

15 When the spoiler of Moab is come up against her,
And the flower of her youth is gone down to the
slaughter ?
Saith the King, whose name is Jehovah of Hosts.⁵

16 The ruin of Moab is nigh at hand,
Her misery hasteth swiftly.

17 Bemoan her, all ye her neighbours,
All ye that know her name :
Say, " How is the strong staff broken,
The rod that was so fair ! "

18 Come down from thy splendour and sit in the mire,⁶
Thou daughter that dwellest in Dibon ;
For the spoiler of Moab is come up against thee,
Thy fortress he hath destroyed.

19 Stand by the way and spy,
O thou that dwellest in Aroer ;
Ask of the fugitive men
And the women that flee, " What hath chanced ? "

20 " Moab is put to shame :
She is broken ; howl ye and cry."

21 Tell it by the Arnon that Moab is laid waste. Judgment
is come upon the table-land—upon Holon,

22 Jahzah, and Mephaath, upon Dibon, Nebo, and Beth-

23 diblathaim, upon Kiriathaim, Beth-gamul, and Beth-

24 meon, upon Keriyoth and Bozrah, and all the cities
of the land of Moab, far and near.

25 Hewn off is the horn of Moab,
And her arm is broken, saith Jehovah.

26 Make ye her drunken, for she
Hath been insolent towards Jehovah.

Jeremiah

Yea, Moab hath clapped her hands,⁷
And in turn shall she, too, be derided.

27 For didst thou not hold Israel in derision ? Hath
she then been detected in the company of thieves, that
thou shakest thy head so, every time thou speakest of
her ?

28 Leave the cities and dwell in the crags,
Ye inhabitants of Moab ;
And be like to the dove that nesteth
In the holes of the rocks of the precipice.

29 We have heard⁸ of the pride of Moab—
How very proud is she—
Of her crafty and arrogant pride,
And the haughtiness of her heart.

30 Well I know her arrogance,
The falseness of her boasting,
And the falseness of her behaviour.

31 There shall therefore be wailing in Moab,
Yea, shrieks from all quarters of Moab,
And moans for the men⁹ of Kir-heres.

32 For thee, O vine of Sibmah,
Shall be weeping as men weep for Jazer.
Thy branches passed over the sea,
They reached as far as Jazer ;
On thy summer fruits and their vintage
Is the despoiler fallen.

33 Gladness and mirth are vanished
From Moab's garden-land ;
No wine is trod in the presses,
The merry shout I have stilled,
And the shout that is raised is of battle.

Jeremiah

34 Heshbon¹⁰ and Elealeh cry out,
And their voice doth reach unto Jahaz,
From Zoar to Horonaim and Eglath-shelishiyah ;
For the waters of Nimrim shall also be desolate.

25 I will cause, saith Jehovah, to vanish from Moab
Him that offereth in the high place,
And doth sacrifice to his god.

36 So my heart like a flute maketh moaning for Moab,
My heart maketh moan for the men of Kir-heres ;
For the gain they had gotten is perished.

37 For every head is bald,
And every beard is clipped :
On every hand are gashes,
On every loin is sackcloth.

38 On Moab's roofs and squares
Is universal wailing ;
For Moab I have shattered
Like a vessel that one despiseth."

39 How broken is Moab ! howl ye.
How she turneth her back in shame !
Her neighbours shall all behold her
With horror and derision.

40 For thus saith Jehovah, Behold,
One like a vulture¹¹ shall swoop,
And spread out his wings against Moab.

41 Keriyyoth is taken, the strongholds are seized.
That day shall the heart of the warriors of Moab
Be like to the heart of a woman in anguish.

42 As a nation, Moab shall perish
For his insolence towards Jehovah.

Jeremiah

43 Trap,¹² terror, and pit are before you,
All ye that dwell in Moab.

44 He that flies from the terror shall fall down the pit,
He that creeps from the pit shall be caught in the trap.
Yea, this¹³ I will bring upon Moab
In the year of her visitation.

45 In the shadow of Heshbon stand fugitives—
All their strength now gone ;
For a fire is gone forth from Heshbon,
A flame from the house of Sihon,
Devouring the temples of Moab's head,
And the crown of the head of the sons of tumult.¹⁴

46 Woe unto thee, O Moab !
The people of Chemosh is perished ;
Thy sons are taken captive,
Thy daughters are led to captivity.
Yet Moab I will restore
In the latter days, saith Jehovah.

Thus far is the judgment upon Moab.

Oracle on Ammon

xlix.

1 Thus saith Jehovah :
Hath Israel no sons, no heirs ?
Why then hath Milcom¹ seized Gad,
And his people inhabit her cities ?

2 Therefore days, saith Jehovah, are coming,
When over Rabbah² of Ammon
I will bring the alarum of war.

Jeremiah

A desolate mound shall she be,
And with fire shall her daughters³ be burned ;
And Israel shall hold once more
The land from which she was driven.

- 3 Howl, ye children of Ammon,
Your capital is ruined⁴ ;
And cry, ye daughters of Rabbah,
Gird you with sackcloth and wail,
And wander about in mourning ;
For Milcom is gone into exile,
His priests and his princes together,
- 4 Why gloriest thou in thy valley,
Thou daughter that livest at ease ;⁵
And trustest in thy reserves,
Thinking no one shall ever assail thee.
- 5 Behold, I will bring on thee terror,
Saith the Lord Jehovah of Hosts,
From all that are round about thee ;
Ye shall all be driven headlong,
And the wanderers none shall rally.
- 6 But afterwards, saith Jehovah,
The Ammonites I will restore.

Oracle on Edom⁶

- 7 On Edom.
Thus saith Jehovah of Hosts :
Is wisdom no more in Teman ?⁷
Is the wit of the prudent perished,
Their wisdom vanished clean ?
- 8 Turn, fly to retreats inaccessible,
Ye that dwell in Dedan ;⁸

Jeremiah

For I bring upon Esau his doom,
The time of his visitation.

9 Gleaners are come upon thee,
Who will leave not a grape to glean ;
Yea, thieves in the night are come,
Who will wreck to their heart's content.

10 For *I* have stripped Esau bare,
And his lurking-place uncovered,
So that hide himself he cannot.
Destroyed is he to a man
By the arm⁹ of his brethren and neighbours.

11 Leave thine orphans, and I will preserve them ;
Let thy widows trust in Me.

12 For thus saith Jehovah : If¹⁰ those who did not deserve to drink the cup¹¹ must drink it nevertheless, how canst *thou* expect to go utterly unpunished ? Nay, verily, thou shalt not escape, but drink it thou shalt.

13 For I have most solemnly sworn, saith Jehovah, that Bozrah¹² shall be a horror, a scorn, and a curse, and all her cities shall be perpetual wastes.

14 Jehovah hath sent me tidings
Of an envoy despatched to the nations,
To bid them gather against her,
And rise up to do battle.

15 For small in the eyes of the nations,
Yea, scorned among men, will I make thee.

16 O how thou then wilt shudder ! ¹³
The pride of thy heart hath beguiled thee,
Thou that hauntest the clefts of the crags,
That holdest the heights of the hills.
Though thou buildest thine eyrie as high as the eagle,
Even thence to the ground will I bring thee.

Jeremiah

17 And Edom shall be a horror ;
Yea, horror-struck, all that pass by her
Shall hiss at her many wounds.

18 As when Sodom was overthrown,
And Gomorrah and her neighbours,
No man shall dwell therein,
No mortal shall sojourn there.

19 Behold, as a lion comes up
To the pastures of sheep¹⁴ from the jungle of Jordan,¹⁵
Even so will I chase them away, in a moment,
And visit with vengeance their choicest rams.¹⁶
Who is like Me ? who will challenge Me ?
What shepherd is there that will face Me ?

20 Therefore hear what Jehovah hath planned against
Edom,
And purposed against the inhabitants of Teman :
The young shepherd lads shall be dragged away,
And their homestead assuredly smitten with horror.

21 At the sound of their fall the earth doth tremble,
And far as the Red Sea their cry shall be heard.

22 See ! one like a vulture shall swoop,
And spread out his wings against Bozrah.
That day shall the heart of the warriors of Edom
Be like to the heart of a woman in anguish.¹⁷

Oracle on Damascus

23 Hamath and Arpad¹⁸ are shamöd,
For tidings of evil hath reached them ;
They melt for very care,
They are restless, like the sea.

Jeremiah

24 Damascus is all unstrung,
She betaketh herself to flight.
Trembling hath seized upon her,
Anguish hath taken hold of her,
And sorrow like that of a woman in travail.

25 How forlorn is the famous city,
The city of wondrous charm !

26 In¹⁹ her squares shall her young men lie fallen ;
Her warriors all shall be silenced
In that day, saith Jehovah of Hosts.

27 I will kindle a fire in the wall of Damascus,
And the palaces of Benhadad it shall devour.

Oracle on Certain Arabian Tribes

28 On Kedar²⁰ and the kingdom²¹ of Hazor, which Nebuchadrezzar king of Babylon smote.
Thus saith Jehovah :
Arise, get ye up unto Kedar,
Despoil the sons of the East,²²

29 Their tents and their flocks shall be taken,
Their hangings and all their vessels ;
(The foe) shall seize their camels,
And shout at them " Terrors encircle you."²³

30 Turn, fly to retreats inaccessible,
Ye that dwell in Hazor ;²⁴
For Nebuchadrezzar of Babylon
Hath purposed and planned to destroy you.

31 "Arise and assail the nation
That liveth in ease and security,
Strangers to gates and bars,
And dwelling apart by themselves."

Jeremiah

32 Their camels shall fall a prey,
And the throng of their herds shall be plundered ;
And those whose temples are clipped
I will scatter to all the winds ;
And I, saith Jehovah, will bring on them
Ruin from every side.

33 A haunt of jackals shall Hazor become,
A perpetual desolation :
No man shall dwell therein,
No mortal shall sojourn there.²⁵

Oracle on Elam

34 The message concerning Elam²⁶ which Jeremiah the prophet received from Jehovah at the beginning of the reign of Zedekiah, king of Judah.

35 Thus saith Jehovah of Hosts :
I will break the bow of Elam,
Chief weapon of their might.

36 I will bring four winds upon them
From the four ends of the heavens,
And to all these winds will I scatter them.
No nation shall there be
Where the outcasts of Elam shall come not.

37 I will fill them with dismay
In the presence of their foes
And of those that seek their life.
And I will bring evil upon them,
My glowing indignation ;
I will send the sword to pursue them,
Until I have consumed them.

Jeremiah

38 I will set My throne in Elam,
And thence will I destroy
The king and the princes together.
But Elam I will restore
In the latter days, saith Jehovah.

Oracle on Babylon

1.

- 1 The message concerning Babylon and the land of the Chaldeans that Jehovah communicated to Jeremiah the prophet.
- 2 Tell ye the nations and publish it,¹
Publish it unreservedly,
That Babylon is taken,
Bel shamed, and Marduk² dismayed.
Her images are shamed,
Her idol-blocks are dismayed ;
- 3 For a folk from the north hath assailed her
That shall desolate her land,
So that none may dwell therein—
Man, beast, are fled and gone.
- 4 In those days, at that time, saith Jehovah,
The children of Israel shall come
With the children of Judah together ;
They shall go on their way with weeping,
And seek Jehovah their God.
- 5 For Zion shall they ask,
With faces hitherward turned,
Saying, “ Come, let us join Jehovah
In a covenant everlasting,
That never shall be forgotten.”

Jeremiah

6 Lost sheep have My people been,
Their shepherds have led them astray,
They have turned them away on the mountains ;
From mountain to hill they have wandered,
Forgetful of the fold.

7 All have devoured them that found them :
Their enemies said " We are guiltless "—
For they had offended Jehovah,
The Fold, where righteousness dwelleth,
Jehovah, the Hope of their fathers.

8 Flee ye from Babylon's midst,
Get ye out from the land of Chaldea,
Like he-goats before the flock.

9 For behold ! I will rouse against Babylon
A swarm of northern³ nations,
That shall set their array against her,
Until they have overcome her.
They shall shoot like a skilful warrior,
Who doth not return empty.

10 Chaldea shall be despoiled,
All that spoil her shall have their fill.

11 Though ye rejoice and be glad,
O ye that plunder My heritage ;
Though ye gambol like calves in the grass,
And neigh like stalwart horses ;

12 Your mother⁴ shall deeply be shamed,
And abashed shall she be that bore you—
The hindermost of the nations,
A wilderness dry and desert,

13 An empty desolation,
Because of the wrath of Jehovah.

Jeremiah

Horror-struck, all that pass by her
Shall hiss at her many wounds.⁵

14 Set your array round Babylon,
All ye that bend the bow ;
Shoot your arrows at her without stint,
She hath sinned against Jehovah.

15 Encircle her with your war-cry,
Already she hath surrendered ;
Her buttresses are fallen,
Her walls are torn down.
'Tis the vengeance of Jehovah :
Avenge yourselves upon her,
Do to her as she hath done.

16 Root out of Babylon him that soweth,
And him that wieldeth the sickle in harvest.
To escape the murderous sword
Shall each set his face to his people,
And each to his own land flee.⁶

17 A scattered flock is Israel,
By lions driven away.
First, the king of Assyria devoured him,
And now at the last his bones
Have been gnawed by the king of Babylon.

18 Therefore thus saith Jehovah of Hosts,
The God of Israel : Behold,
I will punish the king and the land of Babylon,
As I punished the king of Assyria.

19 But Israel I will bring back to his homestead,
To pasture on Carmel and Bashan ;
On Ephraim's hills and in Gilead
He shall fare to his heart's content.

Jeremiah

20 In those days, at that time, saith Jehovah,
Though Israel should be searched,
No guilt shall in her be found :
And no transgression in Judah
Shall any man discover :
For those whom I spare I will pardon.

21 Get ye up to the land of Marrati,⁷
And the people that dwell in Pekod ;⁸
Slay and destroy them utterly,
And do all I command, saith Jehovah.

22 Hark ! the alarum of war,
In Chaldea⁹ fell destruction.

23 How is she hewn and shattered—
The Hammer of all the earth.
What a horror among the nations
Is Babylon become !

24 I snared thee, and thou hast been taken,
O Babylon, unaware :
Thou art discovered and caught,
Because thou hast challenged Jehovah.

25 Jehovah has opened His armoury,
And brought forth His weapons of wrath ;
For the Lord, Jehovah of Hosts,
Hath a work to do in Chaldea.

26 Assail her from every quarter,
Lay her granaries bare ;
Pile her up like heaps of corn,
And utterly destroy her ;
Let nothing of her be left.

27 Slay ye all her bullocks,¹⁰
Down let them go to the slaughter.

Jeremiah

Woe unto them : for their day is come,
The time of their visitation.

28 Hark ! how they¹¹ flee, they escape
Away from the land of Babylon
To Zion, to tell how Jehovah,
Our God, hath avenged His Temple.

29 Call against Babylon archers,
All those that bend the bow ;
Camp round about against her,
Let none of them escape.
Requite her for all she hath done,
And deal with her as she dealt,
For her insolence towards Jehovah,
The Holy One of Israel.

30 In¹² her squares shall her young men lie fallen,
Her warriors all shall be silenced,
In that day, saith Jehovah of Hosts.

31 See, Insolence, I will assail thee,
Saith the Lord, Jehovah of Hosts ;
Because thy day is come,
The time of thy visitation.

32 Then shall Insolence stumble and fall,
And none shall lift her up ;
I will kindle a fire in her forest,¹³
Which shall all her thickets devour.

33 Thus saith Jehovah of Hosts :
The children of Israel are crushed,
And the children of Judah together ;
Their captors hold them fast
And refuse to let them go.

Jeremiah

34 But mighty is their Redeemer ;
Jehovah of Hosts is His name.
He will surely defend their cause,
That He may give rest to the earth,
And disquiet the people of Babylon.

35 A sword upon the Chaldeans,
Upon all the people of Babylon,
Her princes and her wise men !

36 A sword upon her diviners !
And then shall their folly be manifest.
A sword upon her warriors !
And then how dismayed shall they be !

37 A sword on her horses and chariots,
And on all the strange folk in her midst !
And they shall become as women.
A sword upon her treasures !
And plundered shall they be.

38 A sword¹⁴ upon her waters !
And dried up shall they be !
For she is a land of images,
And with hideous (idols) they make themselves mad.

39 So¹⁵ wild cats and wolves shall dwell there,
And there shall ostriches dwell ;
She shall not be re-peopled for ever,
Or dwelt in through all generations.

40 As when Sodom was overthrown,
Gomorrah and her neighbours,
No man shall dwell therein,
No mortal shall sojourn there.¹⁶

Jeremiah

41 See ! a people doth come from the north :¹⁷
A great nation and many kings
From the ends of the earth bestir them.

42 Bow they wield and javelin—
Cruel and pitiless they,
With a voice like the roar of the sea,
And they upon horses come riding,
Arrayed, like one man, for the battle,
Against thee, O daughter of Babylon.

43 The rumour of them hath come
To the ears of the king of Babylon,
And he is all unstrung ;
Anguish hath seized upon him
And pangs as of woman in travail.

44 Behold, as a lion comes up¹⁸
To the pastures of sheep from the jungle of Jordan,
Even so will I chase them away in a moment,
And visit with vengeance their choicest rams.
Who is like Me ? Who will challenge Me ?
What shepherd is there that will face Me ?

45 Therefore hear what Jehovah hath planned against
Babylon,
And purposed against those that dwell in¹⁹ Chaldea :
The young shepherd lads shall be dragged away,
And their homestead assuredly stricken with horror.

46 At the shout, “ She is taken,” the earth doth tremble,
And over the world their cry shall be heard.

li.

i Thus saith Jehovah :
Behold, I will raise against Babylon

Jeremiah

And those that dwell in Chaldea¹
The spirit of a destroyer.

- 2 I will send upon Babylon winnowers
Who shall winnow and empty her land :
Yea, woe² shall beset her about
In the day of her disaster.
- 3 Let the archer³ bend his bow,
Stand³ erect in his coat of mail ;
Not one of her young men spare,
But destroy her whole host utterly.
- 4 Let them fall down slain in the land of Chaldea,
And stabbed upon her streets.

5c For their land is full of guilt
d Against the Holy One of Israel ;
a But Israel and Judah were not forsaken
b By their God, Jehovah of Hosts.

- 6 Fly from the midst of Babylon,
Save every man his life,
Lest her guilt bring destruction upon you.
'Tis Jehovah's day of revenge,
With a recompense He is requiting her.
- 7 A golden cup is Babylon,⁴
That made the whole earth drunken :
The nations drank of her wine,
And therefore are they gone mad.
- 8 On a sudden she falls, she is shattered,
Raise ye your wail over her ;
Take balsam for her pain,
Peradventure she may be healed.

Jeremiah

9 We strove for Babylon's healing,
 But past all healing was she ;
And so we now will leave her,
 And each to his own land go ;
For her judgment reacheth to heaven,
 It mounts to the very clouds.

10 Jehovah hath shown that the right was ours :
 Come, let us tell in Zion
What Jehovah our God hath done.

11 Polish the arrows,
 Furbish the shields ;
For Jehovah hath stirrēd up
 The spirit of Media's king.⁵
He hath planned for the ruin of Babylon ;
 For such is Jehovah's vengeance,
The vengeance for His Temple.⁶

12 Hoist ye the flag for the march
 Against the walls of Babylon ;
Strengthen the watch, set watchmen,
 And get the ambush ready :
For Jehovah hath planned and accomplished
 His threats on the people of Babylon.

13 Thou that art rich in treasure,
 And dwellest by many waters,
Thine end is come, thy web is spun.

14 Jehovah of Hosts hath most solemnly sworn :
 “ I will fill thee with men⁷ who will swarm like locusts
 And lift up against thee a shout of triumph.

15 He⁸ created the earth by His power,
 He established the world by His wisdom,
He stretched out the heavens by His skill.

Jeremiah

16 When He uttereth His voice,
 The waters roar in the heavens,
And He causeth vapours to rise
 From the uttermost ends of the earth.
Lightnings He made for the rain,
 And the wind He brings out of His storehouses.

17 How foolish is man with his knowledge !
 The goldsmith is shamed by his image ;
His idols are a delusion,
 And breath in them is none.

18 They are an empty mockery,
 In the hour of their trial they shall perish.

19 Not such is the Portion of Jacob,
 His God is the Framer of all things ;
Jehovah of Hosts is His name.

20 My hammer of war hast thou been,
 With thee I have shattered the nations.
With thee have I kingdoms destroyed,

21 With thee horse and rider I shattered,
 And chariot and charioteer ;

22 With thee man and woman I shattered,
 With thee old and young have I shattered,
With thee youth and maid have I shattered,

23 With thee flock and shepherd I shattered,
 With thee team and ploughman I shattered,
With thee lord and viceroy I shattered.

24 And Babylon I will requite,
 And the people of all Chaldea,
Before your eyes, saith Jehovah,
 For the wrong they have wrought upon Zion,

Jeremiah

25 Behold, I will assail thee,
 Saith Jehovah, thou mount of destruction,
 That destroyest all the earth ;
I will stretch out My hand against thee,
 And make thee a burning⁹ mountain.

26 No corner-stones shalt thou furnish,
 And no foundation stones ;
But thou, saith Jehovah, shalt be
 A perpetual desolation.

27 Raise a banner upon the earth,
 Blow the trumpet among the nations ;
Prepare the nations against her,
 Summon against her the kingdoms
 Of Ararat, Minni, and Ashkenaz.¹⁰
Muster your troops¹¹ against her,
 And bring up horses like locusts.

28 Prepare the nations against her,
 King, lords, and viceroys of Media,
 And all the land that he ruleth.

29 The earth is in tremor and anguish,
 For Jehovah's design against Babylon standeth—
To make the land of Babylon
 An uninhabited waste.

30 The warriors of Babylon cease fight,
 They stay within their fastnesses ;
Their strength is all dried up,
 They are become like women.
Her dwelling-places are burned,
 Her bars are shattered to pieces.

31 Courier runs to meet courier,
 And messenger to meet messenger,

Jeremiah

To tell the king of Babylon
That on all sides his city is taken.

32 The ferries have been seized,
The defences¹² are burned with fire,
And the men of war are confounded.

33 For thus saith Jehovah of Hosts,
The God of Israel :
The daughter of Babylon is now
Like a threshing-floor, when it is trodden ;
But yet a little while—
And for her shall the harvest-time come.

34 Nebuchadrezzar, king of Babylon,
Hath done me violent wrong :
He hath left me an empty vessel,
He hath swallowed me up like a monster ;
He hath filled his maw with my dainties,
And then hath cast me out.

35 Let her that inhabiteth Zion declare,
“ The wrong done to me and my flesh be on Babylon ! ”
Let Jerusalem say, “ My blood
Be on them that dwell in Chaldea ! ”

36 Thus therefore saith Jehovah :
See ! I will defend thy cause,
And I will take vengeance for thee ;
Her sea I will dry up,
And her fountain I will wither.

37 Babylon shall become a ruin,
A place that jackals haunt,
A place of horror and hissing,
A place where no man dwelleth.

Jeremiah

38 They roar like young lions together,
They growl like lions' whelps ;

39 I will give them the banquet they crave for,
And make them drunk, that they swoon,¹³
And sleep their eternal sleep,
To awake nevermore, saith Jehovah.

40 I will bring them down to the slaughter,
Like lambs or rams with goats.

41 How is Sheshach¹⁴ seized and taken,
That was famous all over the world !
With what horror all the nations
Are smitten at Babylon's fate !

42 The sea came up upon Babylon,
' Neath the roar of her billows she sank.

43 Her cities were turned to a waste,
A dry and desert land :
In them shall no man dwell,
No mortal shall ever pass through them.

44 I will punish Bel¹⁵ in Babylon,
And make him disgorge what he swallowed.¹⁶
No more shall the nations stream to him ;
The wall of Babylon is fallen.

45 Forth from her midst, My people,
Save every man his life
From the glowing wrath of Jehovah.

46 See that ye faint not nor fear
At the rumours ye hear in the land,
When one year one rumour cometh,
And in the next another,
And tyrant after tyrant
Doeth violence in the earth.

Jeremiah

47 See therefore, the days are coming,
When I will punish the idols of Babylon,
And put her whole land to shame,
And all shall fall slain in the midst of her.

48 The heavens shall rejoice over Babylon,
The earth, and all therein ;
For spoilers shall come from the north
And assail her, saith Jehovah.

49 Yes, Babylon must fall
For Israel's sons that are slain,
As for Babylon are fallen
The slain of all the earth.

50 Ye that the sword have escaped,
Depart ye, stand not still :
Remember Jehovah afar,
And bethink ye of Jerusalem.

51 "We are shamed, we¹⁷ have heard a reproach,
And confusion hath covered our faces ;
For strangers are entered in
To the Holy House of Jehovah."

52 See therefore, the days are coming
When her images I will punish,
And all through her land shall the wounded groan.

53 Though Babylon mounted to heaven,
And there in the heights built her fortress,
Yet from Me should despoilers come
And assail her, saith Jehovah.

54 Hark ! 'tis a shriek from Babylon,
Fell destruction in Chaldea,

55 For Jehovah despoileth Babylon,
He stilleth her mighty voice.

Jeremiah

They¹⁸ shall roar like many waters,
And utter their clamorous din ;

56 For the spoiler is come upon Babylon ;
Her mighty men are taken,
Their bows are broken in pieces :
For Jehovah is a God of requitals,
And He will repay without fail.

57 Her princes I will make drunken,
Her wise men and her governors,
Her viceroys and her warriors ;
They shall sleep their eternal sleep,
To awake nevermore, saith the King,
Whose name is Jehovah of Hosts.

58 Thus saith Jehovah of Hosts :
Babylon's broad wall shall be razed to the ground,
And her towering gates in the fire shall be burned :
Thus endeth the toil of the peoples in nothing,
The labour of nations is doomed to the flames.

Jeremiah's Message to Babylon, Symbolic of her Doom

59 The instructions given by Jeremiah the prophet to Seraiah,¹⁹ the son of Neriah, the son of Mahseiah, who acted as quester-master,²⁰ when he accompanied Zedekiah the king of Judah to Babylon in the fourth
60 year of his reign. Now Jeremiah had recorded on a scroll
61 all the misery that was to come upon Babylon ;²¹ and he said to Seraiah, " When you arrive at Babylon, see
62 that you read all these words, and say : ' Thine, O Jehovah, are these words ; it is Thou that hast decreed

Jeremiah

the destruction of this place—that never again shall it be a home for man or beast, but that it shall remain a
63 desolation for ever.' When you have finished reading
64 of the Euphrates, with the words : ' Thus shall Babylon sink, to rise no more, because of all the misery that I shall bring upon her.' "²²

Here end the words of Jeremiah.²³

The Capture of Jerusalem and the Exile of the People

lii.

1 Zedekiah, who was twenty-one years of age when he came to the throne, reigned for eleven years in Jerusalem. His mother's name was Hamutal, a daughter of
2 Jeremiah of Libnah. His actions were offensive to
3 Jehovah, exactly as Jehoiakim's had been, and Jehovah was so angry wth Jerusalem and Judah that He cast them out of His sight ; and Zedekiah revolted against the king of Babylon.

4 On the tenth day of the tenth¹ month of the ninth year of his reign Nebuchadrezzar, king of Babylon, came with all his forces to storm Jerusalem. They pitched their camp against it, and surrounded it with
5 a siege-wall ; so the city was under siege till the eleventh
6 year of king Zedekiah.² In the ninth day of the fourth month—the famine in the city being so severe that
7 there was no bread for the people of the land—a breach³ was made in the city, and all the soldiers took to flight, leaving the city during the night by way of the gate between the two walls by the royal garden—the city being surrounded by the Chaldeans—and they

Jeremiah

8 made for the Jordan valley. But the Chaldean army pursued the king and overtook him in the steppes of Jericho, all his own army having left him and scattered.

9 They seized the king and brought him to the king of Babylon who was at Riblah⁴ in the district of Hamath;

10 and he pronounced judgment upon him. At Riblah the king of Babylon slew the sons of Zedekiah before his eyes, and all the princes of Judah did he also slay;

11 he then put out Zedekiah's eyes, and having loaded him with chains, he carried him to Babylon, where he kept him in the House of Discipline⁵ till the day of his death.

12 On the tenth day of the fifth month of the nineteenth year of king Nebuchadrezzar, king of Babylon, Nebuzaradan the commander of the guard, one of the ministers of the king of Babylon, entered Jerusalem;

13 and he proceeded to burn the Temple, the palace, and indeed every house in Jerusalem.⁶ All the walls that encircled Jerusalem were demolished by the Chaldean forces that were under the commander of the guard.

15 The rest⁷ of the people left in the city, and the deserters who had gone over to the king of Babylon, and those that were left of the artificers, were carried into exile by

16 Nebuzaradan the commander of the guard. Some of the poorest of the country people were left by Nebuzaradan, the commander of the guard, to act as vine-dressers and ploughmen.

17 The bronze pillars⁸ of the Temple, and the stands, and the bronze sea that was in the Temple, were broken in pieces by the Chaldeans, and all the bronze of them

18 was taken to Babylon. They also took the pots and the shovels and the snuffers and the basons and the pans and all the bronze vessels used in the (Temple)

Jeremiah

19 service. The goblets and the snuff-dishes (for the lamps) and the basons and the pots and the lamp-stands and the pans and the libation bowls—whatever was of gold or silver respectively—were removed by the
20 commander of the guard :—the pillars, two ; the sea one ; and the bronze bulls that supported the sea, twelve ; and the stands which King Solomon had made for the Temple, ten ;⁹—vessels the mass of whose
21 bronze was beyond weight. Each of the pillars was twenty-seven feet in height, eighteen feet in circumference, three inches¹⁰ in thickness, and hollow within.
22 It was surmounted by a bronze capital, seven feet and a half in height, round which ran network and pomegranates of bronze throughout ; the (network and)
23 pomegranate adornment of both pillars was alike. On the network round about there were a hundred pomegranates in all, of which ninety-six were visible.¹¹
24 The commander of the guard also took Seraiah the chief priest, and Zephaniah the second priest, and the
25 three keepers of the threshold. He took also from the city a eunuch who had charge of the soldiers, and seven of the King's Privy Councillors who were found in the city, and the secretary of the commander-in-chief, who kept the army register, and sixty of the people of
26 the land whom he found within the city. Having seized them, Nebuzaradan, the commander of the guard, brought them to Riblah to the king of Babylon ;
27 and the king of Babylon put them to death at Riblah in the district of Hamath. Thus was Judah carried from her own land into exile.
28 These are the people whom Nebuchadrezzar carried into exile ; in the seventeenth¹² year (of his reign)

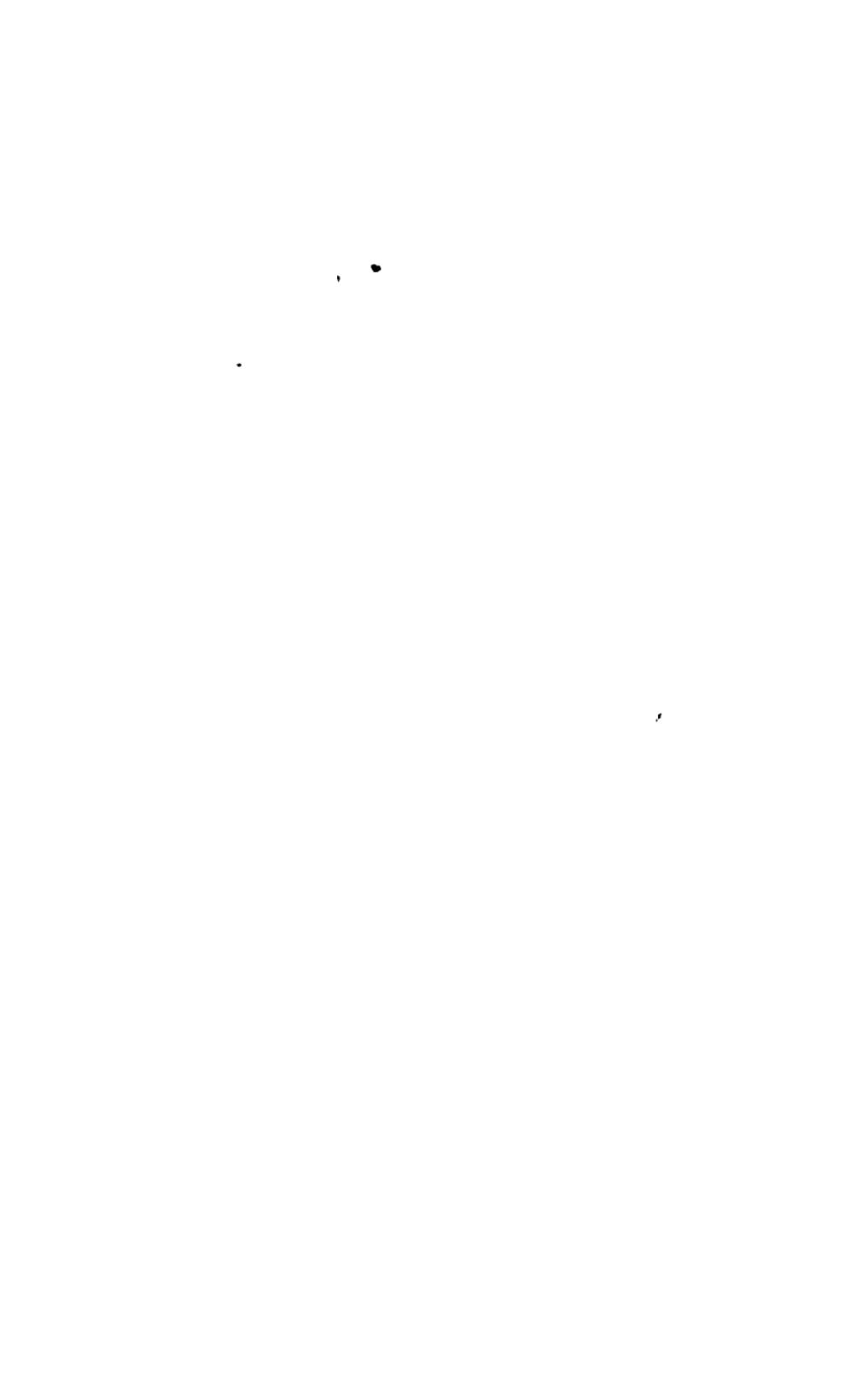
Jeremiah

29 three thousand and twenty-three Jews ; in the eighteenth year of Nebuchadrezzar, eight hundred and
30 thirty-two persons from Jerusalem ; in the twenty-third year of Nebuchadrezzar¹³ Nebuzaradan the commander of the guard carried seven hundred and forty-five Jews into exile :—in all, four thousand six hundred.

A Gleam of Light in the Darkness of Exile

31 In the thirty seventh year¹⁴ of the exile of Jehoiachin, king of Judah, in the twenty-fifth day of the twelfth month, Evil-merodach, in the year of his accession to the throne of Babylon, restored Jehoiachin, king of
32 Judah, to favour, liberated him from prison, engaged him in friendly intercourse, and gave him precedence over the (other) kings who were (detained) with him
33 in Babylon. He also changed his prison dress, and he
34 dined at the royal table to the very end of his life. A perpetual allowance, which was disbursed daily, was assigned him by the king of Babylon, and he continued to enjoy it all his life up to the day that he died.

NOTES



NOTES

JEREMIAH

LXX. stands for the Septuagint or Greek version of the Old Testament.

The letters *a*, *b*, *c*, etc., stand respectively for the first, second, third, etc., of the lines composing a verse.

- I.
 - 1 About three miles N.N.E. of Jerusalem. Jeremiah would hardly be himself an acting priest.
 - 2 His call, about to be described.
626 B.C. Josiah reigned 639-608 B.C.
 - 3 608-597 B.C.
597-586 B.C.
 - 6 *i.e.*, a youth, young.
 - 12 The word "almond tree" would irresistibly suggest to a Hebrew ear the word for "watch," which is spelt and sounded almost exactly the same—a word-play impossible to reproduce in English (*cf.* note on Isaiah v. 7). The message of the almond blossom seen about the beginning of February is that God watches over His purpose in history as surely as over His purpose in nature, though there are times (as in winter), when it may seem to slumber.
 - 14 Palestine.
 - 16 The word usually rendered "to burn incense" rather means to offer any kind of sacrifice that went up in smoke.
 - 18 Suggestive contrast between what Jeremiah has to do (*v.* 17) and what Jehovah promises to do.
- II.
 - These oracles (ii-vi) appear to fall between 626 B.C. (Jeremiah's call) and 620, shortly after Josiah's reformation in 621 (2 Kings xxii.f.).
 - 2 After the exodus from Egypt.

Jeremiah

5 i.e., idols, false worship.

8 Like shepherds ; so, often. cf. iii. 15.

10 Tribes of North Arabia. The couplet=travel from west to east.

11 i.e., Jehovah (cf. Isa. ix. 19 : the word for "glory" is different).

14 v. 14-17 may be later than the rest of the chapter, coming perhaps after the battle of Megiddo (608 B.C.) where Josiah was defeated by the Egyptians and slain. The figure of v. 13 links well with v. 18 ; also in v. 16 Egypt is hostile, in v. 18 friendly.
Israel is not a slave, but a son.

16 Capital of Lower Egypt, near site of the modern Cairo.
Near mouth of eastern branch of the Nile.

17 The clause "in the time when He led thee by the way," absent from LXX., is probably an erroneous repetition of consonants at beginning of next verse.

18 Shihor=Nile, cf. Isaiah xxiii. 3.

19 "Evil" is absent from LXX.

21 cf. Isaiah v. 1-7.
So LXX.

23 Of Hinnom, cf. vii. 31 for the cruel idolatries there practised.

29 So LXX.

30 So LXX.

31 These two lines according to LXX.

33 So LXX.

34 In which case they might have been put to death (Exodus xxii. 2), but the meaning is uncertain.

35 The words "but upon (or *on account of*) all these" (v. 34) are very obscure ; they become more intelligible with the suggested addition. (Orelli).

36 So LXX. "thou deemest it light" for " thou goest about"—change of vowels only.

37 Sign of shame.
The word "escape" is secured by adding to v. 37 a emended form of the first word of chap. iii. ("saying") which is impossible.

Notes

III. 1 So LXX.—“can she return to him ?” cf. Deut. xxiv. 1-4.
So LXX., for “land.”

3 Rests on LXX.

6 This passage (*vv. 6-18*) appears to be an insertion. It interrupts the connection between *vv. 5* and *19*, and it regards Israel as the northern kingdom, distinct from Judah, whereas in the surrounding context Israel stands for the whole people, or more particularly for Judah (cf. ii. 3, iii. 23).
There is a play in this word, difficult to reproduce: it suggests “turning the back” to Jehovah, and “turning back” to Him. “Back-turning” would convey the idea, if the word did not somewhat mar the dignity of the passage.

10 Perhaps an allusion to the reformation of Josiah, based on the discovery of the Deuteronomic law and described in 2 Kings xxii.f.
Omit with LXX. “saith Jehovah.”

15 Lit. shepherds: cf. ii. 8.

16 Believed by ancient Hebrew religion to be indispensable (cf. 1 Sam. iv.); but to the religion of the heart which Jeremiah champions (xxxi. 33), material symbols will not be necessary—neither ark, temple (vii. 4), nor sacrifice (vii. 22).

17 Omit with LXX. “to (or because of) the name of Jehovah, to Jerusalem.”

21 The scene of the idolatry (cf. v. 2).

23 With their noisy and licentious worship.
Lit. tumult or noisy throng.

24 *i.e.*, the Baal worship: this no doubt originally stood for “the shameful thing.”

IV. 2 Lit. “shall bless themselves (*i.e.*, invoke for themselves a blessing) in him.” Him—whom? Jehovah? But Jehovah is speaking and we should expect *Me*. Or Israel? But Israel is being addressed and we should expect *thee*. cf. Gen. xxii. 18; xxvi. 4.

7 Perhaps original reference was to the Scythians and later applied to Nebuchadrezzar.

Jeremiah

Omit "that thy cities be laid waste, without inhabitants," as probably added from ii. 15, after "the earth" (so LXX.) had been changed to "thy land."

10 So Arabic version, for "I said."
11 Omit with LXX. "the bare heights of."
16 For "watchers" (=besiegers?) by the change of a letter (so Duhm).
19 Jeremiah's emotion as he contemplates in imagination the advance of the foe from the north (v. 15).
20 *i.e.*, tent-hangings.
27 Omit the mitigating words "yet will I not make a complete end," which are inconsistent both with the words that precede and follow ("for this the earth shall mourn"). cf. v. 10, 18; xvi. 14f. (note on xvi. 13).
29 So LXX.
30 "When thou art spoiled"—not in LXX.

V. 1 So LXX.
3 So Duhm, adopting and slightly modifying the word in the previous verse, rendered by A.V. and R.V. "surely."
7 So LXX.—difference of a "tittle."
9 = v. 29, ix. 9.
10 Lit. vine-rows.
This (without the negative) is apparently the original, for the modification cf. note on iv. 27.
14 *i.e.*, Jeremiah's; cf. xx. 9.
15 Primary reference to the Scythians: later (when the prophecy was published, cf. chap. xxxvi.,) to the Babylonians. cf. iv. 7 (note).
Cf. Isaiah's (xxviii. 11) similar threat, with reference to the Assyrians.
18 This mitigating verse, which weakens the context, is probably not original (cf. v. 10; iv. 27).
26 Hebrew obscure.
29 = v. 9; ix. 9.
31 Instead of "bear rule" by the change of a consonant: "teach at their hand," *i.e.*, as the prophets direct. So Hitzig.

Notes

VI.

- 1 Twelve miles south of Jerusalem—the home of Amos (i. 1). Possibly the Frank Mountain, three miles N.E. of Tekoa. For “the enemy” from the north,” cf. i. 14; iv. 6; vi. 22; x. 22; xxv. 9; xlvi. 20, 24; xlvii. 2; l. 3, 9, 41; li. 48.
- 3 *i.e.*, invaders.
- 4f. Dramatic description of the enemy’s plans for attack.
- 6 So LXX.
- 9 Perhaps addressed to Jeremiah (though the verb in the text is plural).
- To gather any good grapes that may yet lie concealed.
- 10 Jeremiah’s reply to the divine command. (cf. i. 6).
- 11 So LXX.
- 12 vv. 12-15, repeated with very slight modifications in viii. 10-12.
- 16 So LXX.
- 17 Prophets, who warn of disaster (cf. Amos iii. 6, 7).
- 18 So Driver. The text of the second line is at fault; Rothstein suggests “Wherefore hear, ye *heavens* (for “nations”—cf. Isaiah i. 2) and *bear witness* (for “congregation”) against them.” LXX. reads differently, “Therefore the nations heard, and the *shepherds of their flocks*.”
- 19 So LXX.
- 20 In S.W. Arabia.
- 22 cf. v. 1.
- 23 So LXX.
- 26 Or “wallow . . . in .”
- 30 Or more simply, to bring out the word-play, “For them hath Jehovah *refused*.”

VII.

- 1 Apparently falling between 608-605 B.C., the early years of Jehoiakim’s reign, when Jeremiah had been twenty years a prophet.
- 2 Probably the same scene as is described so graphically in ch. xxvi., which is expressly assigned to the beginning of Jehoiakim’s reign.
- 12 Destroyed probably after the Philistine victory over Israel four centuries before (1 Sam. iv.).

Jeremiah

15 Allusion is to exile of northern Israel to Assyria over a century before in 734 and 721 B.C. (2 Kings xv. 29 ; xvii. 6).

18 cf. xliv.-17ff.

21 No part of these might be eaten, they were *entirely* devoted to Jehovah.

Part of the so-called "peace-offerings" was eaten by the worshippers. The general meaning is : they are only *flesh*, with nothing *sacred* about them.

23 In the context the implication is that the commandments dealt with moral, not ritual duties.

29 *Fem.*—Jerusalem is addressed.

30 *vv. 30b, 31*=xxxii. 34f.

31 So LXX.,—sing. not plur.

32 The original meaning may, however, be that given in A.V. and R.V., " till there be no place " (to bury).

VIII. 7 For migration.

8 The reference may be to certain ceremonial laws concocted by scribes; some think that there is here an implicit condemnation of all ceremonial law (cf. vii. 21-23).

10 *vv. 10-12*, almost=vi. 12-15.

13 The last clause, with a transposition of two letters in the last word, may mean, "I have appointed those that will consume them" (Rothstein). Driver translates ". . . that shall *pass over* them." The clause is not in LXX. and should perhaps be omitted.

14f. So the people are pictured as saying in their terror.

18 So LXX.

19 The land of exile, seen with the eyes of imagination. Or "far and wide across the land" cf. Isaiah xxxiii. 17).

IX. 4 The root suggests " Jacobs."

5 So Cornill by the change of a letter.

6 So (*a, b*) LXX., by a different regrouping of the consonants.

9 =v. 9, 29.

10 So LXX.

17 Professional mourners.

19 For exile (cf. v. 16).

25 cf. iv. 4.

Notes

26 Some, as he has just said (*v.* 25) are circumcised ; probably the word is here used in its extended sense as = disqualifying for participation in the Jewish worship.

X. With x. 1-16 cf. Isaiah xliv. 9-20. The passage, which interrupts the context, is generally admitted to be later than Jeremiah. The warning not to fear the idols is much more natural if addressed to an exilic audience than to Jeremiah's contemporaries.

2 Eclipses, comets, etc.

4 cf. Isaiah xl. 20 (note).

6 *vv.* 6-8, which interrupt the connection, are not in LXX.

8 *i.e.*, the heathen.

12 *v.* 11 must be a later interpolation. Besides interrupting the context, it is written not in Hebrew, but in Aramaic. It runs : " Thus shall ye say unto them : the gods that did not make the heavens and the earth shall perish from the earth and from under these heavens."

vv. 12-16 are repeated in li. 15-19.

13 In the thunder.

14 *i.e.*, in the presence of the thunderstorm.

16 Lit. inheritance. The translation follows the LXX. which is shorter than the Hebrew, omitting " Israel, the tribe of."

17 *i.e.*, to go into exile (cf. Ezek. xii. 4).

18 Duhm's emendation. Text very obscure—lit. " find."

20 So LXX.

22 cf. vi. 1.

23 Perhaps we should read, " *Thou knowest.*"

25 Almost = Psalm lxxix. 6f.

XI. 2 Apparently the original form of the Book of Deuteronomy (discovered in 621 B.C.) on which Josiah's reform was based (described in 2 Kings xxii. f.).

4 *i.e.* where iron is smelted.

14 Almost = vii. 16 (cf. xiv. 11 ; xviii. 20).

15 *i.e.*, Judah.
So LXX.
Or " remove thy wickedness from thee."

18 His fellow-townsmen in Anathoth (*vv.* 21, 23, i. 1).

19 cf. Isaiah liii. 7 (note).

Jeremiah

i.e. to destroy him in the full vigour of his manhood. (The word "sap" is secured by dropping a consonant from the word for "bread"—rendered "fruit" in A.V. and R.V.).

XII. 4 So LXX. instead of "latter end"—simple transposition of two consonants.

5 For "art secure" by change of one consonant.

i.e., the thick vegetation near its banks—a haunt of lions.

7 The Temple, or more probably the land.

8 Lit. "heritage" or "inheritance" (same word as in vv. 7,

9) i.e. Jehovah's "possession," His well-beloved (v. 7) people.

9 Bird of prey.

Attracted to the attack by her strange bright plumage.

XIII. 4 Probably not the distant Euphrates, but *Parah*—a village three miles north-east of Jeremiah's home at Anathoth (Joshua xviii. 23).

13 i.e., helpless bewilderment in presence of some great disaster.

18 Taken to exile in Babylon, after a three months' reign (cf. 2 Kings xxiv. 8, 12, 15; Jer. xxii. 26).

19 The Negeb, the parched land in the south of Judah.

20 So LXX.

Probably the Babylonians who had been formerly friends (v. 21, Isaiah xxxix., in Hezekiah's time)—rather than the Scythians (see note on iv. 7).

23 Lit. "Cushite," i.e., Ethiopian—not negroes, but of bronze-coloured skin (Isaiah xviii. 2). To this race belonged Ebedmelech, who saved Jeremiah's life (xxxviii. 7-13).

XIV. 4 Resting on LXX.

9 So LXX. Or "dumbfounded, dazed."

11 cf. vii. 16; xi. 14; xviii. 20.

18 Emended text; so Giesebrécht, Cornill.

22 The chapter ends, as it began, with the drought.

XV. 1 i.e., to intercede for the people.

2 i.e., by pestilence; cf. xviii. 21.

Strictly, captivity. With v. 3 of xlivi. 11.

Notes

4 Who "shed innocent blood very much" (*2 Kings xxi. 16*) ; and promoted idolatry (*vv. 3-7*).
7 And blow thee, as it were, like chaff, into exile.
i.e., city.
So LXX.
8 Emended text.
9 LXX. omits "saith Jehovah."
10 It is uncertain whether *vv. 10-21* are or are not connected with the preceding passage *xiv. 1-xv. 9*.
The implication being that financial relations embitter human relations.
11 The translation of this extremely obscure and difficult verse rests in large measure on the LXX.
12 This is Duhm's ingenious but rather precarious translation of a hopelessly obscure text. Jeremiah is but an innocent lamb (*xi. 19*), too frail to bear the contempt of his adversaries.
15 *vv. 13* and *14*, which here interrupt the context, recur in *xvii. 3f.* where they are in place. cf. *xvi. 14f*; *xxiii. 19f.*
LXX. omits "Thou knowest."
So Duhm. LXX. omits "take me not away."
16 So LXX, instead of "were found"—by change of a letter.
19 The prophet's complaints are a kind of apostasy (cf. *iii. 6* note). To stand before, *i.e.*, as servants = to serve.
Allusion to the querulous tone of the preceding *vv. 10-18*.
20 cf. *i. 19*.

XVI. 2 So LXX.
3 Omit "in this land" which, besides being metrically superfluous, is at variance with the preceding definite allusion to "this place."
5 Omit, with LXX. the additional words "saith Jehovah, even love and pity," which are explanatory of "peace."
6 *vv. 6-8* enumerate some mourning customs.
13 The mitigating verses *14f.* (cf. *iv. 27*)—here out of place —recur in *xxiii. 7f.* where they are in place. cf. *xv. 13f.*
16 This figure and the next illustrate the thoroughness of the exile.

Jeremiah

18 LXX. omits "first," which was apparently added in the Hebrew after the intrusion of vv. 14 f.

19 These great and daring words (vv. 19f) apparently belong to some other context.

XVII. 2 The words "when their children remember their altars and their asherim" (*i.e.* sacred wooden posts)—an intrusion which cannot be metrically or grammatically fitted into the context—appear to be a later allusion to existing survivals of ancient heathenism. cf. Isaiah xvii. 8.

3 *vv. 3f.* recur in xv. 13f. where the text is less well preserved.
So Cornill, by a brilliant emendation, for "thy high places."

8 cf. Psalm i. 3.

9 *vv. 9f.* go well with 14ff. (Duhm). There would then be here a dialogue between the prophet and his God. Jeremiah, startled into shuddering by the treachery of *his own* heart, hears the voice of the Great Searcher of hearts, to whom all secrets are known, and prays to Him for healing.
LXX. "deep."

12 *i.e.*, the Temple in Jerusalem : cf. xiv. 21 (iii. 17).

13 Emended text, cf. parallel clause.
cf. ii. 13.

16 "Because of evil," *i.e.*, to bring it on : so Aquila, Symmachus, instead of "from being a shepherd." No change necessary in the consonantal text.

19 With this Sabbath passage, cf. Neh. xiii. 15-22 (also Isaiah lvi. 2-4)—post-exilic passages.
The Hebrew text has "the gate of the children of *the people*." It is difficult to see what this could mean. LXX. reads: ". . . of thy people"; and as Jeremiah's home was in Benjamin (i. 1), this might well mean "the Benjamin gate" referred to in xxxvii. 13; xxxviii. 7. Peake happily proposes to read "the gate of Benjamin," which is not far removed from the consonants of the Hebrew text.

Notes

25 Omit "and princes": these would not have "their princes," or sit on the throne.

26 cf. note on viii. 19.

XVIII. 6 Omit with LXX. "O household of Israel."

11 Same word as "potter" in Hebrew (= "the moulder," participle of verb "to mould, fashion").

14 The translation of this line rests on an emended text. The Phœnician name for Hermon (Deut. iii. 9).

18 For plots, cf. xi. 18-xii. 6. (xv. 10-21, xvii. 15-18).

i.e., which will enable them to get rid of Jeremiah.

e.g., with a charge of treason (cf. xxvi. 6b.)

Hebr. "let us *not* give heed to any of his words." But LXX. omits "not"; the reference would then be to espionage.

20 For Jeremiah's (implied) intercessions cf. vii. 16; xi. 14; xiv. 11.

21 i.e., by pestilence; cf. xv. 2.

XIX. 1 So LXX. (for "thus.")

2 Running S.W. and S. of Jerusalem (Isaiah xxii. 5 note).

4 e.g., Manasseh, cf. 2 Kings xxi. 16; xxiv. 4 (Jer. xv. 4).

5 cf. vii. 31.

6 cf. vii. 32.

7 Lit. "I will empty": in Hebrew the word suggests the "flask" or "bottle" with which the story commences (cf. xviii. 11).

11 cf. vii. 32 note.

15 LXX. "and upon all her towns *and upon her villages.*"

XX. 3 Hebr. "Terror round about." LXX. omits "round about," and some MSS. of LXX. also omit "Jehovah" in "Jehovah hath called thy name." Both these omissions are improvements.

8 So LXX.

10 So LXX.

12 With this verse cf. xi. 20.

14 cf. Job iii. 3-12, apparently an elaboration of this passage.

16 Sodom and Gomorrah.

Occasioned by an attack of the foe upon those whom he loves.

Jeremiah

XXI. 1 At the beginning of the siege of Jerusalem by the Babylonians in 587 B.C. (cf. xxxvii. 3-13). The chapter is much later than its context.
13 Apparently Jerusalem, though the topographical terms of the verse are not strictly applicable to her.
14 These two lines are absent from LXX.

XXII. 5 Lit. "I swear by *Myselj.*"
6 As Gilead with its oaks or Lebanon with its cedars.
10 Josiah, slain at Megiddo (2 Kings xxiii. 29f.)—608 B.C.
Jehoahaz (son of Josiah) taken to Egypt (2 Kings xxiii. 34)—608 B.C.
11 Another name for Jehoahaz : cf. 1 Chron. iii. 15.
13 Jehoiakim, son of Josiah—608-597 B.C.
For another aspect of his character—his contempt for Jeremiah's message—cf. xxxvi. 21-23.
15 Josiah.
cf. the story of his reformation (2 Kings xxiif.).
18 So LXX.
20 Addressed to the community (Jerusalem)—*fem.* imperative (cf. vii. 29).
E. of Dead Sea.
22 *i.e.*, into exile. Lit. "the wind shall shepherd."
23 So LXX., Syriac and Vulgate.
24 *i.e.* Jehoiachin (cf. xxxvii. 1) who after a reign of three months, was taken in 597 B.C. to Babylon (2 Kings xxiv. 8-15), where, after thirty-seven years' captivity, he was restored to favour in 561 B.C. (2 Kings xxv. 27-30 : Jer. lii. 31-34).
i.e., as precious as a signet-ring to its owner.
28 *e.g.*, of terra cotta.
LXX. omits "he and his seed."
30 Omit with LXX. "(a man) that shall not prosper in his days."

XXIII. 4 For "be lacking"—by change of one letter.
5 *vv.* 5f. are largely repeated in xxxiii. 15f.
6 It is not implied by this name that Jehovah is incarnate in the person of the King described. The name is—as Hebrew proper names often are—a *sentence*, a

Notes

confession of the people's faith. "Jehovah (is) our Righteousness" (*i.e.*, Vindicator: cf. note on Isaiah xlvi. 6). The name (Jahweh Çidkenu) is no doubt chosen intentionally to recall Zedekiah (=Jehovah is my Righteousness) the king who succeeded Jehoiachin and who was probably reigning at the time. In xxxiii. 16 the name is given, not to the King, but to the *City* (Jerusalem).

9 So LXX, for Hebrew "of His holy words."

10 The words that follow, "for by reason of the curse the land doth mourn, the pastures of the wilderness are dried up," are generally recognised to be an intrusion probably due to dittography of the first line of verse, expanded under influence of xii. 4.

11 So LXX. : Heb. "found."

13 Lit. "unsavoury."

14 For Judah worse than Israel (capital, Samaria) cf. iii. 11 (6ff.); also Isaiah xxviii. 1, 7.

17 So LXX., by a change of vowels.

21 *vv.* 19f. which interrupt the connection, recur in xxx. 23f., where they are in place. cf. xv. 13f.; xvi. 14f.

23 LXX. "I am."

25 So Duhm, for the impossible "How long?" at the beginning of *v.* 26.

26 So Giesebrécht, by a skilful regrouping of the consonants.

30 Lack of independence because of lack of inspiration (*vv.* 16, 32).

33 Lit. "this people."

A word-play, "What is the *massā?*" = *a thing taken up*, which may mean either *burden* or *oracle, utterance* (taken up by the voice or lips). Our word "burden" (sometimes applied to a message) roughly reproduces the ambiguity, on which the point of the verse turns. It was apparently used derisively, by Jeremiah's contemporaries, of the oracles of such men as Jeremiah himself.

Jeremiah

36 Both *burden* and *oracle*—with no inspiration higher than himself. (cf. v. 16, 32.)

38 v. 37, “Thus shalt thou say to the prophet, ‘What is Jehovah’s answer ?’ or ‘What is Jehovah’s message ?’” This looks like a variant to latter half of v. 35, with *thou* for *ye*. The *thou* can hardly be Jeremiah.

XXIV. 1 Better known as Jehoiachin (called Coniah in xxii. 24; see note).

XXV. 1 604 B.C.
2 “Jeremiah the prophet,” not in LXX.
3 626-604 B.C. inclusive (cf. i. 2).
5 The present text implies “their”; but v. 3 and v. 7 (see note) suggest that Jeremiah is alluding to *his own* message and its reception, and v. 4 may be an intrusion.
7 i.e., Jeremiah. The words, “saith Jehovah, that you might provoke Me to your own hurt with the fabrications of your own hands” are absent from LXX.
9 So LXX. (sing.): Hebr. “all the families.”
cf. i. 14; vi. 1 (note).
LXX. rightly omits “and to Nebuchadrezzar, king of Babylon, My servant.”
So LXX.: “perpetual *reviling*” instead of “wastes.”

12 This passage (vv. 12-14) predicting the overthrow of Babylon, and scarcely in harmony with the immediate context, is usually regarded as a later intrusion. Note that vv. 15ff. really connect with the threat upon *the nations* (v. 11), not upon *Babylon*; which suggests that vv. 12-14 are not original. Further, the completed Book of Jeremiah is presupposed.

18 Omit with LXX “as it is this day.” This implies fulfilment and is inappropriate in a threat.

20 Settled in Egypt for whatever purpose.
East or north-east of Edom.

22 Colonies on the Mediterranean.

23 North Arabian tribes,

25 East of Babylonia. (Zimri unknown).

26 i.e., Babylon: sh sh k = b b l (Babel) in virtue of a

Notes

cypher called Atbash, which reverses the order of the letters in the (Hebrew) alphabet.

34 *i.e.*, to be slain. The translation of this line rests in part on LXX.

38 By a simple change.

XXVI. Probably same scene as chap. vii.

1 608 B.C.

6 cf. vii. 12 note.

10 Or "news of these proceedings." Palace and temple were contiguous.

17 Or "old men."

18 About a hundred years before.

A village about twenty-three miles south-west of Jerusalem.

Quoted from Micah iii. 12.

Or "like a (simple) forest shrine"; according as "high place" be taken literally or technically.

20 The story of the fate of Uriah is meant to illustrate the real peril in which Jeremiah stood by reason of his fearless message.

24 Of a noble family extremely friendly to Jeremiah. One brother, Eleasah, was one of the two whom Jeremiah employed to carry his letter to the exiles in Babylon (xxix. 3); from the chamber of another brother, Gemariah, in the Temple, Baruch read Jeremiah's prophecies aloud to the people (xxxvi., 10). With Ahikam's son Gedaliah, later Governor of Judah, Jeremiah found asylum after the capture of Jerusalem (xxxix. 14; xl. 5). Ahikam himself was one of Josiah's deputation to Huldah, after the discovery of the law-book (Deuteronomy: 2 Kings xxii. 12); and his father, Shaphan, also a member, may have been the Shaphan who was then Secretary of State (2 Kings xxii. 3, 9, 12)—a "noble" family in every sense.

XXVII. 1 Jehoiakim is a slip; see *vv.* 3, 12, 20. Date 597 B.C.; but the real date (of the proposed rebellion of the western states against Babylon—that is the implication of *v.* 3) is probably later—in Zedekiah's fourth year

Jeremiah

(594-3 B.C.) ; cf. xxviii. 1, with its definite date, which is definitely said to be in the *same* year as xxvii. Verse 1 of xxvii. is not in LXX.

2 Omit with LXX "to me."

7 This verse, with its prediction of Babylon's overthrow, which is here inappropriate, is not in LXX.

16 The LXX. of *vv. 16-22*, which is very much shorter than the Hebrew, simply predicts that the Temple vessels will be taken to Babylon ; the Hebrew, that they will also ultimately be brought back.

19 For the Temple vessels, etc., cf. 1 Kings vii. 15-39.

20 *i.e.* Jehoiachin (xxiv. 1 note).

XXVIII. 1 594-3 B.C. See note on xxvii. 1.

Five miles N.W. of Jerusalem.

8 LXX. omits "calamity and pestilence." Note the contrast—"peace" *only*.

13 So LXX. : Hebr. "thou."

XXIX. 1 LXX. omits "the residue of."

2 Lit, "after going forth from Jerusalem ; " cf. 2 Kings xxiv. 12.

3 Brother of Jeremiah's noble friend Ahikam : cf. note on xxvi. 24.

7 So LXX : Hebr. "city."

10 As announced in xxv. 11.

12 Slightly emended text (So Targum).

14 Or "turn your captivity."

v. 14, which is not in LXX, is probably not original : the exiles addressed were not among "*all* the nations," but only in Babylonia, cf. *vv. 4-7*.

16 This digression (*vv. 16-20*) on the fate of the Jews in *Jerusalem*, which, besides being absent from LXX, is here irrelevant in a letter addressed to the exiles in *Babylonia*, is almost certainly not original.

Zedekiah.

17 cf. xxiv. 2, 8ff.

24 This section (*vv. 24-29*) is syntactically incomplete, the clause in *v. 25* beginning with "because" (in A.V., R.V.) being left in the air. As the prophetic charge

Notes

is resumed in v. 30, it is probable that the original form of 24ff was narrative. The translation is based on this assumption.

A place or family unknown.

25 LXX omits "to all the people that are at Jerusalem," and "to all the priests."

26 Perhaps not his predecessor, but the famous Jehoiada of the revolution (836 B.C.) who appointed overseers over the Temple (2 Kings xi. 18).

32 LXX has been followed in this verse.

XXX. 17 So LXX, "prey" instead of "Zion"—by a very simple change.

XXXI. 2 Apparently the land of exile.

3 From Palestine, or more particularly Jerusalem where He dwells (cf. v. 6.)

7 So LXX.

For "nations"; emended text.

9 The translation of these two lines rests on LXX.

12 Or "they shall stream to."

15 Five miles north of Jerusalem.

19 So LXX, by addition of a consonant.

22 The translation and meaning of these much debated words are extremely uncertain. The meaning may be that the irresolute woman (*i.e. Israel*) would be transformed into a brave resolute man.

26 *i.e.* the lovely dream vision just described.

27 *i.e.* abundant population.

32 For "was a husband to"—by change of *b* to *g*.

38 At the north-east corner of Jerusalem (Neh. iii. 1, xii. 39).

Apparently the north-west corner (cf. 2 Kings xiv. 13).

39 Or "south," by a slight change.

XXXII. 1 587 B.C. the first year of the siege of Jerusalem, which was taken in 586 B.C.

6 So LXX.

7 Lit. "right": both ideas are involved. The object was to keep the property within the family.

8 Omit with LXX "which is in the district of Benjamin" (from i. 1)

Jeremiah

9 £2 6s. 9d. or \$11 (silver shekel=2s. 9d.), but with a much higher purchasing price than that sum to-day.

10 Lit. weighed it out in the balances.

11 The words " (containing) the injunction and the conditions " are not in LXX. It was the custom to inscribe the outer case with an exact duplicate of the deed sealed within it.

12 Jeremiah's friend and amanuensis: cf. xxxvi, 4ff. xlivi, 3, xlv.

20 The Egyptians apparently.

25 So LXX.

30 Omit with LXX. and also for internal reasons, " For the children of Israel are only vexing Me with the work of their hands, saith Jehovah."

34f. Largely identical with vii. 30 b, 31.

44 For this enumeration cf. xvii. 26, xxxiii. 13.

XXXIII. 2 So LXX.

5 So Driver. Some reconstruction of the text is imperative.

6 Allusion to the demolished houses.

cf. xiv. 13; or " assured peace."

9 i.e. Jerusalem.

13 cf. note on xxxii. 44.

14 vv. 14-26, which are absent from LXX can hardly be Jeremiah's (hence small print). Vv. 15f. are clearly derived, and largely repeated, from xxiii. 5f. (see note). Further, the promise of the perpetuity of the ceremonial system is hardly conceivable in Jeremiah, who repudiated it so emphatically in vii. 21ff., who contemplated with complacency the day when the ark would be no more (iii. 16) and whose religion was a law written *on the heart*, to which priests were unnecessary (xxxii. 33f.).

24 Probably Israel and Judah.

Duhm's emended text.

XXXIV. 1 So LXX.

5 cf. xxii. 18.

14 So LXX. for Hebr. "seven." LXX is right, as the clauses that follow show. Cf. Exod. xxi. 2, Deut. xv. 12.

Notes

18 cf. Gen. xv. 10.

XXXV. 2 This clause is not in LXX.
4 LXX and Syriac read Gedaliah—a commoner name : cf. xxxix. 14.
6 A devoted Jehovah worshipper. 2 Kings x. 15, 16, 23 (ninth century B.C.).
11 See note on Isa. vii. 1.
19 So LXX.

XXXVI. 1 604 B.C.
2 i.e. 626-604 B.C.
4 See note on xxxii. 12.
6 This fast—in Dec. (cf. v. 22) 604 B.C.—is perhaps explained by the impression produced by the epoch-making battle of Carchemish, in which the Egyptians were defeated by the Babylonians (605 B.C.)
8 Sequel to vv. 1-8 in ch. xlvi.
9 Dec. 604 B.C.
10 Of a family friendly to Jeremiah: see note on xxvi. 24.
12 cf. xxvi. 22.
14 = Ethiopian.
17 LXX rightly omits “at his moutn,” which anticipates Baruch’s answer.
20 Instead of “into the court”—change of one consonant.
22 LXX omits “in the ninth month” (cf. v. 9)—December.
So LXX, by change of one letter.

XXXVII. 1 i.e. Jehoiachin ; see note on xxii. 24.
12 Meaning uncertain. Cornill—“to arrange his family affairs.”
17 “In his house” not in LXX.

XXXVIII. 1 Called Jehucal in xxxvii. 3.
5 So LXX.
10 For “thirty,”—by a change of one letter.
22 A vision suggested no doubt by Jeremiah’s recent experience (v. 6.)

Jeremiah

XXXIX. 1f. These verses, which are but a summary of iii. 4-7, interrupt the connection by going back to the beginning of the siege (Jany., 587 B.C.)

3 The names in this verse have probably to be corrected in accordance with the apparently better text in v. 13. Rab-mag ("chief of the soothsayers" or "princes") and Rabsaris ("chief of the eunuchs" or "principal men") are *titles*: cf. Isa. xxxvi. 2.

V. 3 is naturally followed by v. 14.

4 Vv. 4-10 are abridged from iii. 7-16, and vv. 4-13 are not in LXX.

5 In the Orontes valley, about 100 miles north of Dan.

9 So lii. 15, instead of "people."

13 Sequel in v. 14 already translated.

14 Soon to be appointed Governor of Judah (xl. 5): friendly to Jeremiah, whose life had been saved about twenty years before by the powerful intervention of his father Ahikam. See note on xxvi. 24. Precise meaning rather uncertain.

16 Who had rescued Jeremiah from the slimy dungeon (xxxviii. 7-13).

XL. 1 5 miles north of Jerusalem (xxxii. 15).

5 LXX omits the clause rendered in A.V. and R.V. "now while he was not yet gone back." See note on xxxix. 14.

6 In Benjamin, about five miles north-west of Jerusalem.

7 i.e. the Jewish forces.

8 East of Bethlehem.

Maschah east of Lake Gennesaret.

9 So LXX. and 2 Kings xxv. 24.

XLI. 3 LXX omits "soldiers"—perhaps rightly.

5 LXX "Salem." Most probably the ruined Jerusalem Temple.

6 So LXX. Hebr. "he (i.e. Ishmael) wept" (hypocritically).

7 So LXX.

9 So LXX. instead of "by the side of Gedaliah." Cf. 1 Kings xv. 17-22. Mizpah had been fortified by

Notes

Asa (1 Kings xv. 22) and the cistern was to secure the water-supply.

12 About a mile north of Mizpah (cf. 2 Sam. ii. 13).

14 This clause is not in LXX.

16 For "recovered"—by a slight but necessary transposition of consonants.
Omit "men of war" (*i.e.* soldiers) as incorrect gloss : cf. xlivi. 6, xliv. 20.

17 So (by addition of one letter) Aquila, Symmachus : the text *may* mean "lodging place" or "khan"—but this is far from certain.

XLII. 1 So LXX (cf. xlivi. 2) which makes him the son of Maaseiah.
4 So LXX.
12 For "return to." So Syriac and Vulgate :—very slight change.
19 So LXX.
20 So LXX.

XLIII: 2 Read, with Giesebricht "rebelling" for "saying," by dropping the first letter.
7 On the frontier : see note on ii. 16.
9 So some of the versions.
10 So LXX. for Hebr. "I will set" and "I have buried."
11 cf. xv. 2.
12 So LXX, for "I"; cf. v. 10.
So LXX.
13 *i.e.* Heliopolis, about six miles north-east of Cairo.

XLIV. 9 So LXX.
15 The clause "and all the people who lived in Egypt and in Upper Egypt" is probably a gloss, derived from v. 1b.
17 cf. vii. 18.
19 So Syriac and some Greek MSS.
25 So LXX.

XLV: Supplement to xxxvi. 1-8.
4 The clause "and that is the whole earth," absent from LXX, should perhaps be omitted as a gloss.

XLVI. 2 cf. xxxvi. 6 (note).
10 Of Nebuchadrezzar and the Babylonians.

Jeremiah

11 cf. viii. 22.

12 So LXX "voice"—by dropping one letter from Hebr.
"shame."

15 The sacred bull of Egypt—the "mighty one" of the
next line.

So LXX.

16 Suggested by LXX: cf. xxv. 20 (note).

18 Nebuchadrezzar, a *towering* foe.

19 i.e. the population of Egypt.

i.e. Memphis.

22 So LXX.

25 The chief god of Egypt.

The intervening words "Egypt and her gods and kings
and Pharaoh" are not in LXX.

27 Almost=xxx. 10f.

XLVII. 4 So LXX. Hebr. adds "Caphtar," i.e. Crete.

5 Sign of mourning.

So LXX, for Hebr. "of their valley"—change of *m*
into *n*. The Anakim were a giant race, once
inhabiting Philistia (Josh. xi. 22).

Sign of mourning: cf. xli. 5.

6 Uttered by the Philistines.

XLVIII Much of this oracle is reminiscent of Isa. xv., xvi.

4 Extreme south-easterly point of Dead Sea. So LXX.

7 So LXX, for "works and treasures."

The god of Moab.

15 This line is not in LXX.

18 Emended text.

26 i.e. in derision: So LXX. Otherwise, "let Moab splash
into her vomit."

29ff. cf. Isa. xvi. 6ff.

31 Or "raisin-cakes" (cf. Isa. xvi. 7 note) by a very slight
addition.

34 This verse rests on Isa. xv. 4-6.

40 i.e. Nebuchadrezzar.

43f. Almost=Isa. xxiv. 17, 18.

44 So LXX.

45 The last four lines rest on Num. xxi. 28a and xxiv. 17c.

Notes

XLIX. 1 God of the Ammonites.
2 The capital.
The surrounding villages.
3 So Cornill for these two lines. *Heshbon* can hardly be right, as it was in Moab; and *Ai*, by the addition of *r*, becomes (chief) city.
4 So Duhm, for "backsliding."
7 With this passage, vv. 7-22, cf. Obadiah.
In the north of Edom.
8 On the south-east of Edom.
10 So LXX.
12 This verse rests on xxv. 28f.
The cup of Jehovah's indignation.
13 In the north of Edom, about 20 miles south-east of the Dead Sea.
16 Meaning uncertain; perhaps "how will men shudder at thee."
19 So Cornill, resting in part on Duhm.
Cf. xii. 5 note. The lion symbolises Nebuchadrezzar.
So, by a skilful emendation of Cornill's.
22 This verse almost=xlviii. 40, 41.
23 Hamath 110 miles north of Damascus; Arpad 95 miles north of Hamath and 10 miles north of Aleppo.
26 This verse=i. 30. "Therefore" is in place there, but not here.
28 A tribe of north or north-eastern Arabia.
LXX, "queen."
i.e. the Arabian tribes east of Palestine.
29 A favourite phrase of Jeremiah's, cf. vi. 25, xx, 4, 10.
30 This couplet almost=v. 8.
33 This couplet=latter half of v. 18.
34 East of South Babylonia. See note on Isa. xi. 11.

L. 2 The irrelevant clause "lift up a standard," which is not in LXX, comes from Isa. xiii. 2.
Chief god of Babylon. Bel (cf. Isa. xlvi. 1) is a title of his, meaning "lord."
9 LXX omits "great" cf. note on vi. 1.
12 *i.e.* Babylon herself.

Jeremiah

13 Last couplet=xlix. 17.

16 Last couplet=Isa. xiii. 14 c.d.

21 *i.e.* southern Babylonia; pointed so as to suggest to a Hebrew ear "that most (or *doubly*) rebellious (or *bitter*) land. Cf. note on Isa. v. 7.
Also in Babylonia: suggesting "visitation."

22 So LXX.

27 *i.e.* young warriors.

28 *i.e.* the long exiled Jews.

30 =xlix. 26.

32 So LXX for Hebr. "cities"—by addition of one letter.

38 Or "drought" (which is strictly more appropriate)—with different vowels. But probably the figure of the *sword* should be maintained throughout, despite the inconsistency.

39 Cf. Isa. xiii. 19-22, xxxiv. 14, 17.

40 =xlix. 18.

41 vv. 41-43 almost =vi. 22-24.

44 vv. 44-46 almost=xlix. 19-21: see notes. The lion symbolises Cyrus.

45 So LXX.

LI. 1 Leb-kamai (*i.e.* the heart of those that rise up against Me) is a cryptic allusion to Chaldea (which LXX. reads) based on the cypher explained in the note on xxv. 26.

2 So LXX.

3 LXX omits the "not" of R.V. (A.V. "against").

7 Perhaps "in the hand of Jehovah" is an intrusion resting on the similar, but differently applied, figure in xxv. 15ff. The reference here is to Babylon's sinful luxury.

11 So LXX (sing.)—reference to Cyrus.
Cf. l. 28.

14 *i.e.* foes.

15 vv. 15-19 are here inserted from x. 12-16, apparently to suggest that the omnipotent Jehovah, in contrast with the impotent idols, has power to fulfil the oath He has just sworn in v. 14.

25 Not a volcano, but practically=*burnt*, and so incapable

Notes

of producing stones suitable for building, as the words that follow suggest.

27 Ararat roughly=Armenia ; Minni, near lake Van ; Ashkenaz, somewhere in the neighbourhood of these two. Meaning uncertain : some say "marshals." Cornill suggests "grenadiers."

32 So Duhm (by slight change) for "pools."

39 So LXX—change of one letter.

41 *i.e. Babylon* (of v. 1) by the cypher Atbash ; see note on xxv. 26. (Not in LXX.)

44 See note on l. 2.
Cf. v. 34.

51 The timid reply of the Jews to the exhortation of v. 50 ; followed by the divine assurance of Babylon's complete and certain fall, vv. 52ff.

55 *i.e. the foe* : "their waves" is not in LXX.

59 Baruch's brother.
I.e. who arranged for the halting places. LXX, pointing differently, reads "commissary of the presents" *i.e.* the tribute, destined for the king of Babylon. Zedekiah may have been summoned to Babylon, to establish his innocence of complicity in the proposed western revolt against Babylon (see note on xxvii. 1).

60 Omit "even all these words that are written against Babylon." These words were no doubt added to identify the scroll with the prophecy in l. 2—li. 58 which, however, though it probably contains an authentic nucleus, cannot in its present form be from Jeremiah. Doubtless Jeremiah anticipated the destruction of Babylon (within seventy years, xxv. 11), "but his attitude to that great power in this oracle (chs. I. and li.) is altogether different from what we know it to have been, judging by other authentic oracles of this period (xxvii.—xxix.). There he counsels patience—it is the false prophets who hope for a speedy deliverance—here there is an eager expectancy which amounts to impatience. But the contents of the oracle show that it cannot belong to the year to which it is assigned. The

Jeremiah

Temple is already destroyed, l. 28, li. 11, so that the exile is presupposed, and indeed the Medes are definitely named as the executors of vengeance upon Babylon li. 11, 28. All this carries us down at least to the conquests of Cyrus and the close of the exile, indeed to the time of Isaiah xl.-lv., (about 540 B.C.) and probably later still." See my *Introduction to the Old Testament* pp. 154f.

64 Here the Hebrew erroneously repeats the last word of v. 58 "and they shall be weary."

Added to distinguish the section from ch. lii. which is largely an excerpt from 2 Kings xxiv. 18—xxv.

LII: 4 LXX "ninth."

5 From January 587 to July 586 B.C.

7 vv. 7-16 appear in abridged form in xxxix, 4-10.

9 Cf. note on xxxix. 5.

11 Or punishment; where he may have been obliged, like Samson, to work the mill (Jud. xvi, 21):—so LXX.

13 The text adds "and all the principal houses he burned with fire." This restrictive clause is hardly consistent with the preceding statement, and appears either to be an interpolation or to represent another text: e.g. "all the principal houses *in the land* or *in the district*, etc.: "so Duhm.

15 The first clause "some of the poorest of the people," which is absent from the corresponding passage xxxix, 9, appears to have been inadvertently added from v. 16, with which it is in contradiction.

17 For the temple furniture and decorations see 1 Kings vii., 15-51.

20 Accidentally fallen out before the very similar word for "which."

21 Cubit, approximately 1½ feet; finger, ¼ inch.

23 Lit. "windwards"; exact meaning extremely uncertain.

28 So, probably, for "seventh"; i.e. 587 B.C. *Seventh*, if correct, would point to the earlier deportation in 597 B.C. (2 Kings xxiv., 14, 16) with which, however, the numbers here given do not agree.

30 581 B.C.

31 561 B.C.

BIBLIOGRAPHY

COMMENTARIES

Peake, A. S., Two vols in the *Century Bible* series.
Streane, A. W. In the *Cambridge Bible* series.
Orelli, C. The Prophecies of Jeremiah.
Cheyne, T. K. In the *Pulpit Commentary*.
Also the Commentaries of Giesebricht, and especially of Duhm and Cornill.

TRANSLATIONS

Driver, S. R. The Book of the Prophet Jeremiah, a Revised Translation.
Kent, C. F. In The Sermons, Epistles, and Apocalypses of Israel's Prophets.
Translations of special passages are to be found in A.R. Gordon's *The Prophets of the Old Testament* and J. R. Gillies's *Jeremiah the Man and his Message*.

MISCELLANEOUS

Thomson, W. R. The Burden of the Lord: Aspects of Jeremiah's Personality, Mission, and Age (James Clarke and Co.)
Cheyne, T. K. Jeremiah, his Life and Times: in the *Men of the Bible* series.
Gillies, J. R. Jeremiah, the Man and his Message.
Ball, C. J. and Bennett, W. H. Two vols in the *Expositor's Bible* series.
Davidson, A. B. Article on Jeremiah in Hastings' *Dictionary of the Bible*.
The Exile and The Restoration.
Jordan, W. G. Prophetic Ideas and Ideals, pp. 163-190.
Kent, C. F. and Sanders, F. K. in vol i. of the *Messages of the Bible* series.

Bibliography

Blake, Buchanan. How to Read the Prophets.
Smith, H. P. The Religion of Israel, ch. ix.
Smith, G. A. Jerusalem, vol ii., pp. 223-265.
Knudson, A. C. Beacon Lights of Prophecy, ch. v.
Buttenwieser, M. The Prophets of Israel (Macmillan.)
Cornill, C. H. The Prophets of Israel.
Badè, W. F. The Old Testament in the Light of To-day, ch. ix.

HISTORIES

Kent, C. F. A History of the Hebrew People : The Divided Kingdom.
A History of the Jewish People : Babylonian, Persian, and Greek Periods.
Ottley, R. L. History of the Hebrews.
Smith, H. P. Old Testament History.
McCurdy, J. F. History, Prophecy, and the Monuments.

INTRODUCTIONS

Useful discussions of Isaiah and Jeremiah will be found in the following *Introductions to the Old Testament* :

Driver, S. R. In the *International Theological Library*.
Gray, G. B. In the *Studies in Theology* series.
McFadyen, J. E. (Hodder and Stoughton).
Moore, G. F. In the *Home University Library*.
Bennett and Adeney in *A Biblical Introduction*.
Kautzsch, E. Outlines of the History of the Literature of the Old Testament.
Fowler, H. T. A History of the Literature of Ancient Israel.
Creelman, H. Introduction to the Old Testament, chronologically arranged.

A CATALOGUE OF THEOLOGICAL,
ILLUSTRATED AND GENERAL BOOKS
PUBLISHED BY JAMES CLARKE & CO.,
13 & 14, FLEET STREET, LONDON, E.C.

CLASSIFIED ACCORDING TO PRICES,
WITH INDEX OF TITLES AND AUTHORS AT THE END.
New Books and New Editions Marked with an Asterisk.

THE "WORSHIP-SONG" SERIES.

Edited by W. GARRETT HORDER

Including

WORSHIP SONG (803 Hymns).

PSALMS AND CANTICLES (150).

ANTHEMS, ANCIENT AND MODERN (130).

For full particulars as to prices, etc., see separate Catalogue, which will be sent post free on application.

12/6 net

The Marprelate Tracts. By WILLIAM PIERCE, Author of "An Historical Introduction to the Marprelate Tracts." Demy 8vo, cloth, 12s. 6d. net.

The "Tracts" reprinted in this volume are among the most famous in history. They were read eagerly everywhere in England, from the Court to the country farmhouse, when they appeared at the end of the sixteenth century. They are racy in style, and the unknown author, "Martin Marprelate," brings great resources of wit, humour and argument to bear in his tremendous onslaught upon the Bishops. Mr. Pierce gives a very scholarly edition of the tracts, enriched by many valuable and illuminating notes.

DR. JAMES MOFFATT, in *The British Weekly*, says:—"Will rank as a standard edition. It is not possible to convey any idea of the historical scholarship and research which have gone to the making of this book, but Mr. Pierce will have his reward in the consciousness of serving the cause of religious liberty; and in the gratification of those who have to study the religious situation of England during the sixteenth century. . . . Their historical importance is considerable."

"One of the most valuable contributions to our history ever made."
Principal W. B. SELBY.

10/6 net**THE POLYCHROME BIBLE**

A New English Translation of the Books of the Bible. Printed in various colours, showing at a glance the composite nature and the different sources of the Books. With many Notes and Illustrations from Ancient Monuments, &c. Each volume is the work of an eminent Biblical scholar of Europe or America, and the whole work is under the general editorship of PAUL HAUPT, of Johns Hopkins University, Baltimore, assisted by HORACE HOWARD FURNESS.

The Book of Ezekiel. Translated by the Rev. C. H. Toy, D.D., LL.D., Professor of Hebrew and other Oriental Languages, and Lecturer on Biblical Literature in Harvard University. 208 pp. (89 pp. translation and 119 pp. notes). With nine full-page Illustrations (including a Map of Western Asia) and 102 Illustrations in the Notes. Cloth, gilt top, 10s. 6d. net.

For other Volumes in this Series see page 4.

10/- net (continued)

***Evolution of Latin Christianity.** By JAMES HERON, D.D., Professor of Ecclesiastical History, Belfast. Author of "The Church of the Apostolic Age," etc. Demy 8vo, cloth boards, 10s. 6d. net.

7/6 net

The Meaning and Value of Mysticism. By E. HERMAN, Author of "Eucken and Bergson." Second Edition. Demy 8vo, cloth boards, gilt top, 7s. 6d. net.

A Chronicle of the Archbishops of Canterbury. By A. E. MCKILLIAM, M.A. Demy 8vo. Photogravure Portrait and 16 illustrations. Cloth boards, gilt tops, 7s. 6d. net.

Christ's Vision of the Kingdom of Heaven. By JAMES STIRLING. Author of "The Stewardship of Life," "Finders of the Way," etc. Demy 8vo. Cloth boards, gilt top, 7s. 6d. net.

Hampstead : Its Historic Houses ; Its Literary and Artistic Associations. By ANNA MAXWELL. Large foolscap 4to. Cloth boards gilt top. Four illustrations in colour and 32 full-page illustrations. 7s. 6d. net.

A History of the United States. By JOHN FISKE, Litt.D., LL.D. For Schools. With Topical Analysis, Suggestive Questions and Directions for Teachers, by FRANK ALPINE HILL, Litt.D., formerly Headmaster of the English High School in Cambridge, and later of the Mechanic Arts High School in Boston. With 180 illustrations and 39 Maps. Crown 8vo, half leather, gilt top, 7s. 6d. net.

6/- net**THE POLYCHROME BIBLE**

The Book of Joshua. Translated by the Rev. W. H. BENNETT, M.A., Litt.D., Principal of Lancashire Independent College, Manchester, formerly Fellow of St. John's College, Cambridge. 94 pp., printed in nine colours (43 pp. translation and 51 pp. notes, including an illustrated Excursus on the Tel-el-Amarna Tablets and a List of Geographical Names). Eleven full-page Illustrations (one in colours) and 26 Illustrations in the Notes. Cloth, gilt top, 6s. net.

The Book of Judges. Translated with Notes, by G. F. MOORE, D.D., Professor of Hebrew in Andover Theological Seminary. 98 pp., printed in seven colours (42 pp. translation, 56 pp. notes). Seven full-page Illustrations (including a Map in colours and 20 Illustrations in the Notes). Cloth, gilt top, price 6s. net.

For other Volumes in this Series see page 3.

6/- net (continued)

***Isaiah in Modern Speech.** By J. E. MC FADYEN, D.D. Author of "The Wisdom Books in Modern Speech," "The Psalms in Modern Speech," etc. Large crown 8vo, cloth boards, 6s. net.

***The Unspeakable Gift, and other Sermons.** By PRINCIPAL E. GRIFFITH-JONES, D.D., author of "Faith and Verification," etc. Large crown 8vo, 6s. net.

The Wisdom Books (Job, Proverbs, Ecclesiastes). Also Lamentations and the Song of Songs in Modern Speech and Rhythrical Form. By JOHN EDGAR MC FADYEN, D.D. Professor of Old Testament Language, Literature, and Theology, United Free Church College, Glasgow. Author of "The Psalms in Modern Speech," "The Messages of the Psalmists," "The Problem of Pain," etc. Large Crown 8vo., cloth boards, 6s. net.

The Christian World Pulpit. Half-Yearly Volumes, cloth boards, 6s. net.

"A notable collection of the utterances of Protestant preachers on a wide variety of subjects which many people will rejoice to ponder at leisure."
The Glasgow Herald.

The Person of Christ in Modern Thought. By E. DIGGES LA TOUCHE, M.A., Litt.D. Donnellan Lecturer 1911-1912. Author of "Christian Certitude," etc. Demy 8vo, cloth boards, gilt top, 6s. net.

"A full and exhaustive treatment. . . Dr. Digges La Touche has produced a valuable introduction to the study of Christological speculation of the Modern Period, as well as an apologia for the less fashionable confessional Christology of the sixteenth century."—*The Commonwealth.*

"A book of considerable immediate service. . . There is no side of the subject unvisited."—*Expository Times.*

Through Science to Faith. By DR. NEWMAN SMYTH, Author of "The Place of Death in Evolution," "Old Faiths in New Lights," "The Reality of Faith," &c. Large crown 8vo, cloth, gilt top, 6s. net.

"We commend Dr. Smyth's work to the attention of all thoughtful readers."—*Liverpool Mercury.*

America in the East. By WILLIAM ELLIOT GRIFFIS, formerly of the Imperial University of Japan, Author of "The Mikado's Empire," "Corea, the Hermit Nation," &c. Crown 8vo, cloth, gilt top, with 19 Illustrations, 6s. net.

"We need hardly say that there is much that is interesting in the book."—*Spectator.*

Rev. T. T. Lynch: A Memoir. Edited by WILLIAM WHITE. With Portrait. Crown 8vo, cloth, 6s. net.

6/- net (continued)

Faith and Verification. With Other Studies in Christian Thought and Life. By PRINCIPAL E. GRIFFITH-JONES, D.D. Large crown 8vo. with Photogravure Portrait, cloth boards, gilt top, 6s. net.

The House of the Secret. By KATHARINE TYNAN, Author of "For Maisie," "Her Ladyship," &c. Large crown 8vo. Illustrated. Cloth boards, 6s.

"Miss Katharine Tynan can always be depended upon for a good story told in a quiet and charming manner. As ever, it has a well-developed and well-constructed plot. We have thoroughly enjoyed this excellent story, and can recommend it very strongly."—*Bookman*.

The Story of Clarice. By KATHARINE TYNAN. Large crown 8vo, cloth boards, 6s.

"A story which is on a level with the best Miss Tynan has yet written. It is quiet and simple. We like 'The Story of Clarice,' and its reasonableness and soundness mark it out for popularity."—*Morning Post*.

Friend Olivia. By AMELIA E. BARR. Crown 8vo, cloth boards, 6s.

THE HUMANISM OF THE BIBLE SERIES

Edited by PROFESSOR JOHN E. MCFADYEN, B.A. (Oxon), D.D. (United Free Church College, Glasgow), and D. RUSSELL SCOTT, M.A., (Late Pusey and Ellerton Hebrew Scholar in the University of Oxford). Large Crown 8vo. Cloth Gilt. Price 3s. 6d. net per Volume. The aim of the Series is to set forth the human experience that underlies, and is reflected in, the Bible. The doctrinal and theological treatment of the Bible has undoubtedly tended to obscure its transcendent human interest. This Series is an attempt to recover some of those ancient experiences and personalities which come to expression in the Bible, and to show how fascinating and relevant they are to the life of to-day. It seeks in a broad way to interpret the spirit of the Biblical books with which it deals, and to indicate their permanent human interest and worth.

Large crown 8vo, cloth boards, 6s. net.

"If the series may be judged by its first volume it promises to fulfil admirably its purpose of making the Bible a more human book."—*Glasgow Herald*.

***The Beauty of the Bible.** A study of its Poets and Poetry. By PROF. JAMES STALKER, D.D. Large crown 8vo, cloth boards, 6s.

Pessimism and Love in Ecclesiastes and the Song of Songs, with translations from the same. By DAVID RUSSELL SCOTT, M.A.

"An able and exhaustive analysis and explanation of Ecclesiastes. The book teems with valuable instructions for men of to-day."—*Liverpool Courier*.

6/- net (continued)

The Individuality of S. Paul. By R. H. STRACHAN, M.A.

"Every page bears evidence of painstaking research. The volume will prove of signal value to the student."—*Aberdeen Daily Journal*.

Religion in Song : Studies in the Psalter. By PROF. W. G. JORDAN, B.A., D.D.

This is a most fascinating volume, eminently wise and helpful. To the preacher it is a veritable gold mine, while apart altogether from its religious power and insight it is a literary treat.

The Problem of Pain. A Study in the book of Job. By PROFESSOR JOHN E. MCFADYEN, D.D.

". . . could have no better guide than this careful and masterly exposition, as noteworthy for its literary merit and sympathetic feeling as for its sound scholarship."—*Scotsman*.

Studies in Life from Jewish Proverbs. By W. A. L. ELMSLIE, M.A., Fellow of Christ's College, Cambridge.

Jesus and Life. By PROFESSOR JOSEPH F. MCFADYEN, M.A. Hislop College, Nagpur, India.

5/- net

Getting Together. Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by JAMES MORRIS WHITTON, Ph.D. (Yale). Large crown 8vo, cloth boards, gilt top, 5s. net.

Charles Darwin and other English Thinkers. With reference to their Religious and Ethical value. By S. PARKES CADMAN, D.D. Large crown 8vo, cloth boards, gilt top, 5s. net.

John Smith the Se-Baptist, Thomas Helwys, and the First Baptist Church in England. By WALTER H. BURGESS, B.A. Large crown 8vo, cloth, 5s. net.

The Private Relationships of Christ. By T. VINCENT TYMMS, D.D. Author of "The Mystery of God," "The Christian Idea of Atonement," &c. Large crown 8vo, cloth boards, gilt top, 5s. net.

Theology and Truth. By NEWTON H. MARSHALL, M.A., Ph.D. Large crown 8vo, cloth boards, gilt top, 5s. net.

"The book is masterly both in constructive power and in exposition. . . . It is a book which ought to be widely read."—*Aberdeen Free Press*.

The Growing Revelation. By AMORY H. BRADFORD, D.D. Crown 8vo, cloth, 5s. net.

5/- net (continued)

***The Rosebud Annual for 1918.** The Ideal Book for the Nursery. Four Coloured Plates and printed in colour throughout. Coloured paper boards, varnished, 6s.
"A rich fund of enjoyment for the nursery."—*Aberdeen Free Press*.

The New Testament in Modern Speech. With notes. An idiomatic translation into everyday English from the text of "The Resultant Greek Testament." By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Litt., Fellow of University College, London, and formerly Head Master of Mill Hill School, Editor of "The Resultant Greek Testament." Edited and partly revised by ERNEST HAMPDEN-COOK, M.A., formerly Exhibitioner and Prizeman of St. John's College, Cambridge. New and revised Edition. Cloth boards, 5s. net. Leather 7s. 6d. net. Thumb Indexed, cloth, 6s. net. Leather 8s. 6d. net. Also on Oxford India paper, cloth boards, 6s. 6d. net. Leather, 8s. 6d. net. (*See also p. 20.*)

4/6 net

***Problems of To-morrow.** Social, Moral and Religious. Edited by F. A. REES. Large crown 8vo, cloth boards, 4s. 6d. net.

The Spiritual Pilgrimage of Jesus : The Bruce Lectures, 1917. By JAMES ALEXANDER ROBERTSON, M.A. With Introduction by PROF. JAMES MOFFATT, D.D. Third edition. Large crown 8vo, cloth boards, 4s. 6d. net.

Philippians. Expository Sermons on the Epistle of St. Paul. By DAVID BURNS. Author of "The Song of the Well," etc. Large crown 8vo, cloth boards 4s. 6d. net.

The Psalms in Modern Speech and Rhythmical Form. By JOHN EDGAR McFADYEN, D.D., Professor of Old Testament Language, Literature, and Theology, United Free Church College, Glasgow, Author of "The Messages of the Psalmists," "Studies in the Psalms," "Introduction to the Old Testament," etc. Second Edition. Large Crown 8vo, cloth boards, gilt, 4s. 6d. net.

In the Father's House : the People's Prayer and Praise. By H. JERRS, Author of "The Art of Sermon Illustration," "The Art of Exposition," etc. Large Crown 8vo, cloth boards, gilt, 4s. 6d. net.

Dante For the People. Selected Passages from the Divine Comedy in English Verse. By GAUNTLETT CHAPLIN. Large Crown 8vo. Cloth boards, gilt top, 4s. 6d. net.

J. B. Paton, M.A., D.D., Educational and Social Pioneer. By JAMES MARCHANT. Large crown 8vo, Photogravure Portrait, and Illustrations on Art Paper, cloth boards, gilt top, 4s. 6d. net.

4/6 net (*continued*)

Life's Beginnings. Wisdom and Counsel for Daily Guidance. Fifth impression. Printed on India paper and handsomely bound in leather, round corners and gilt edges, 4s. 6d. net (uniform with "The Pilot"). Also in silk grain cloth, 3s. net.

"One can easily understand how a compendium of the thoughts of master minds such as this may be a real stimulus in these days of stress. The battle of the world will be entered upon with a cheerful heart after a thoughtful perusal of the most noble passages allotted to each day by these discriminating anthologists. Should be in constant demand. One of the prettiest and most acceptable gift-books this busy season has seen."

Dundee Advertiser.

The Pilot. A Book of Daily Guidance from Master Minds. Contains nearly 2,000 of the choicest extracts systematically arranged for every day of the year. Printed on India paper and handsomely bound in leather, with round corners and gilt edges, 4s. 6d. net.

"A book of real daily value."—*Sheffield Telegraph.*

Ungilded Gold ; or, Nuggets from the King's Treasury. Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, leather, 4s. 6d. net; also silk grain cloth, gilt lettering, red edges, 3s. net.

Reconstruction : A Help to Doubters. By ROBERT F. HORTON, M.A., D.D., Author of "My Belief," "Oliver Cromwell," etc. Large Crown 8vo, cloth boards, gilt top, 4s. 6d. net.

"J.B." J. Brierley, his Life and Work. By H. JEFFS, Author of "The Art of Exposition," "Portrait Preaching," "Concerning Conscience," etc. Large Crown 8vo, Photogravure and other Portraits, cloth boards, gilt top, 4s. 6d. net.

Selections from Brierley. ("J.B." of "The Christian World"), Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

Portrait Preaching. Studies in Bible Characters. By H. JEFFS, Author of "The Art of Exposition," "The Art of Sermon Illustration," etc. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

My Daily Meditation for the Circling Year. By J. H. JOWETT, M.A., D.D., Author of "Things that Matter Most," "The Passion for Souls," &c. Handsomely bound in cloth boards, gilt edges, with headband and marker, 4s. 6d. net.

Advent Sermons. Discourses on the First and Second Coming of Christ. By W. E. ORCHARD, D.D., Author of "Sermons on God, Christ and Man." Large Crown 8vo, cloth boards, gilt top, 4s. 6d. net.

4/6 net (continued)

Effectual Words. Sermons that led to Christ. Compiled by JOHN REID, M.A., Author of "The First Things of Jesus," "The Uplifting of Life," etc. Large crown 8vo, cloth boards, gilt top. 4s. 6d. net.

Things that Matter Most. Short Devotional Readings. By J. H. JOWETT, M.A., D.D. Author of "The Transfigured Church," "Sharing His Sufferings," "The Passion for Souls," etc. Handsomely bound in cloth, gilt edges, with headband and marker, 4s. 6d. net.

Sermons on God, Christ and Man. By W. E. ORCHARD, D.D. Author of "Modern Theories of Sin," "The Evolution of Old Testament Religion." Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

Illustrations from Art for Pulpit and Platform. By REV. JAMES BURNS, M.A. Author of "Sermons in Art." Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

The Unfettered Word. A Series of Readings for the quiet hour. By J. D. JONES, M.A., D.D. Author of "The Gospel of Grace," etc. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

Concerning Conscience. Studies in Practical Ethics. By H. JEFFS. Author of "The Art of Sermon Illustration," "Practical Lay Preaching and Speaking to Men," etc. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

Spoken Words of Prayer and Praise. A Book of Prayers. By S. A. TIPPLE. Author of "Days of Old," "Sunday Mornings at Norwood," etc. Cloth boards, 4s. 6d. net.

Days of Old, and other Sermons. By S. A. TIPPLE, Author of "Sunday Mornings at Norwood." Large crown 8vo, cloth boards, 4s. 6d. net.

The Transfigured Church. By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

The Art of Exposition. By H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching," &c. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

A Working Woman's Life. The Autobiography of MARIANNE FARNINGHAM. Large crown 8vo, cloth boards, 4s. 6d. net

The Gospel of Grace. By J. D. JONES, M.A., D.D., Author of "Christ's Pathway to the Cross," &c. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

4/6 net (continued)

Life in His Name. By DAVID M. M'INTYRE, Author of "The Hidden Life of Prayer," &c. Handsomely bound in cloth boards, gilt edges, with headband and marker, 4s. 6d. net.

Modern Theories of Sin. By W. E. ORCHARD, D.D. Thesis approved for the Degree of Doctor of Divinity in the University of London. Demy 8vo, cloth boards, gilt top, 4s. 6d. net.

The Art of Sermon Illustration. By H. JEFFS, Editor of *The Christian World Pulpit*. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

The First Things of Jesus. By JOHN REID, M.A., of Inverness, Author of "Jesus and Nicodemus: a Study in Spiritual Life." Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

The Evolution of Old Testament Religion. By W. E. ORCHARD, D.D. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

My Belief. Answers to Certain Religious Difficulties. By R. F. HORTON, M.A., D.D., Author of "Cartoons of St. Mark," &c. Large crown 8vo, cloth boards, 4s. 6d. net.

THE MESSAGES OF THE BIBLE

Edited by FRANK KNIGHT SANDERS, Ph.D., Woolsey Professor of Biblical Literature in Yale University, and CHARLES FOSTER KENT, Ph.D., Professor of Biblical Literature and History in Brown University. Super royal 16mo, cloth, red top, 4s. 6d. net per volume (To be completed in 12 Volumes.)

- I. THE MESSAGES OF THE EARLIER PROPHETS. By Frank Knight Sanders, Ph.D., and Charles Foster Kent, Ph.D.
- II. THE MESSAGES OF THE LATER PROPHETS. By Frank Knight Sanders, Ph.D., and Charles Foster Kent, Ph.D.
- III. THE MESSAGES OF ISRAEL'S LAW-GIVERS. By Charles Foster Kent, Ph.D.
- IV. THE MESSAGES OF THE PROPHETICAL AND PRIESTLY HISTORIANS. By John Edgar McFadyen, M.A.(Glas.), B.A.(Oxon.)
- V. THE MESSAGES OF THE PSALMISTS. By John Edgar McFadyen, M.A.(Glas.), B.A.(Oxon.)
- VII. THE MESSAGES OF THE POETS. By Nathaniel Schmidt, M.A.
- VIII. THE MESSAGES OF THE APOCALYPTICAL WRITERS. By Frank Chamberlin Porter, Ph.D., D.D.
- IX. THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS. By Thomas Cuming Hall, D.D.

4/6 net (continued)**MESSAGES OF THE BIBLE (continued)**

X. THE MESSAGES OF JESUS ACCORDING TO THE GOSPEL OF JOHN. By James Stevenson Riggs, D.D.
XI. THE MESSAGES OF PAUL. By George Barker Stevens, Ph.D., D.D.
XII. THE MESSAGES OF THE APOSTLES. By George Barker Stevens, Ph.D., D.D.

Volume VI. will appear shortly.

"Such a work is of the utmost service to every student of the Scriptures."—*The Dundee Advertiser.*

By J. BRIERLEY ("J. B.")

Faith's Certainties. By J. BRIERLEY ("J.B."), Author of "Religion and To-day," "Ourselves and the Universe," etc. Large crown 8vo, cloth boards, 4s. 6d. net.

Religion and To-day. Large crown 8vo, cloth boards, 4s. 6d. net.

The Life of the Soul. Large crown 8vo, cloth boards, 4s. 6d. net.
 "Vigorous in thought, rich in literary allusions, and incisive in style. Mr. Brierley is always convincing as well as ingenious."—*Methodist Recorder.*

The Secret of Living. Large crown 8vo, cloth boards, gilt top, 4s. 6d. net.

"This author has given several thoughtful volumes, but not one in which the ideal and the practical are so well blended and so skilfully contrasted as in the present."—*Liverpool Courier.*

Life and the Ideal. Large crown 8vo, cloth boards, 4s. 6d. net.

"This book is a book to read, and each section is food for constant reference and continued thought."—*Manchester Courier.*

Aspects of the Spiritual. Large crown 8vo, cloth boards, 4s. 6d. net.

"These essays are equal to the best he has yet produced. They cover an immense variety of subjects."—*Daily News.*

Sidelights on Religion. Large crown 8vo, cloth boards, 4s. 6d. net.

"Delightfully optimistic, a description which sums up as a whole this very interesting and helpful volume. It deserves to be widespread."—*Pall Mall Gazette.*

Religion and Experience. Crown 8vo, cloth boards, 4s. 6d. net.

"This book is quite worthy to be placed alongside of Mr. Brierley's best work."—*Daily News.*

The Eternal Religion. Second Edition. Crown 8vo, cloth boards, 4s. 6d. net.

"Well written and helpful."—*The Times.*

The Common Life. Second Edition. Crown 8vo, cloth boards, 4s. 6d. net.

"A book which every minister ought to possess."—*British Weekly.*

Problems of Living. Third Edition. Crown 8vo, cloth boards, 4s. 6d. net.

"These beautiful and charming essays."—*Hibbert Journal.*

4/6 net (continued)

By J. BRIERLY ("J. B.")—(cont).

Ourselves and the Universe: Studies in Life and Religion. Sixth Edition. Crown 8vo, cloth, 4s. 6d. net.
"We have not for a long time read a brighter, cheerier, or wiser book."
Daily News.

Studies of the Soul. Eighth Edition. Crown 8vo, cloth, 4s. 6d.
Dr. HORTON says:—"I prefer this book to the best-written books I have lighted on for a year past."

Our City of God. Crown 8vo, cloth boards, 4s. 6d. net.

"We say without hesitation that this is a most inspiring work."
Westminster Gazette.

3/9 net

The New Testament in Modern Speech. By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Litt. Pocket Edition (without notes), cloth boards, 3s. 9d. net. Also on Oxford India paper, cloth boards, round corners, gilt edges, 4s. 6d. net. (*See also p. 16.*)

3/6 net

Dr. Isabel Mitchell, of Manchuria. By F. W. S. O'NEILL. Third edition. Large crown 8vo, cloth boards, 3s. 6d. net.

Under the Shadow of God. By H. W. MORROW, M.A. Author of "War and Immortality," etc. Large crown 8vo, cloth boards, 3s. 6d. net.

A Gamble with Life. By SILAS K. HOCKING, Author of "To Pay the Price." Large crown 8vo, bevelled boards, 3s. 6d.

The Great Unfolding. Notes on the Revelation. By Colonel G. J. VAN SOMEREN, Indian Army (retired), Author of "Babylon: Past, Present and Future." Large Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Saint Paul's Fight for Galatia. By C. H. WATKINS, M.A., D.Th. Large crown 8vo, cloth boards, gilt top. 3s. 6d. net.

Constructive Natural Theology. By Dr. NEWMAN SMYTH. Author of "Through Science to Faith," "The Reality of Faith," etc. Cloth boards, 3s. 6d. net.

Saint Paul and His Cities. By R. W. POUNDER, Author of "Historical Notes on the Book of Revelation." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

The Song of the Well, and other Sermons. By DAVID BURNS. Author of "Sayings in Symbol." Large crown 8vo, cloth boards, 3s. 6d. net.

3/6 net (continued)

Until the Day Dawn. The New Testament Basis for a Doctrine of Inspiration. By REV. J. PULESTON JONES, M.A. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Heaven and the Sea. By FRANK ELIAS. Large crown 8vo, cloth boards, gilt top, 16 Illustrations from classical paintings, 3s. 6d. net.

Voices of To-Day: Studies of Representative Modern Preachers. By HUGH SINCLAIR. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

What is the Bible? A MODERN SURVEY. By J. WARSCHAUER, M.A., D.Phil., Author of "Jesus: Seven Questions," "Problems of Immanence," &c. Large crown 8vo, cloth boards, 3s. 6d. net.

The Wisdom of God and the Word of God. By W. HARVEY-JELLIE, M.A., B.D. Large crown 8vo, cloth boards, 3s. 6d. net.

Christ or Chaos? By E. S. WATSON ("Deas Cromarty"). Large crown 8vo, cloth boards, 3s. 6d. net.

Heavenly Visions. Studies in the Book of Revelation. By Rev. CHARLES BROWN, Author of "Letters of Christ," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Westminster Sermons. Dean H. HENSLEY HENSON, formerly of S. Margaret's, Westminster. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Religion and Miracle. By GEORGE A. GORDON, D.D., Author of "Through Man to God," "The Christ of To-day," &c. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

The Winning of Immortality. By FREDERIC PALMER, Author of "Studies in Theologic Definition." Cloth boards, gilt top, 3s. 6d. net.

Christian Certitude: Its Intellectual Basis. By E. DIGGES LA TOUCHE, Litt.D. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Interludes in a Time of Change: Ethical, Social, Theological. By JAMES MORRIS WHITON, Ph.D. (Yale), Author of "Divine Satisfaction," "Gloria Patri," &c. Cloth boards, gilt top, 3s. 6d. net.

Evangelical Heterodoxy. By J. MORGAN GIBBON, Author of "The Epistle to the Galatians." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

3/6 net (continued)

The Christian of To-day. A Brief Description of His Thought and Life. By ROBERT VEITCH, M.A., Author of "The First Christians," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

The Story of Congregationalism in Surrey. By E. E. CLEAL. Demy 8vo, 464 pages, 46 Illustrations on art paper and Map, cloth bevelled boards, 3s. 6d. net.

Jesus and His Teaching. By ERICH VON SCHRENCK, Mag. Theol. Translated by J. WARSCHAUER, M.A., D.Phil. Crown 8vo, cloth boards, 3s. 6d. net.

The Atonement in Modern Thought. A Theological Symposium. By Professor AUGUSTE SABATIER, Professor HARNACK, Professor GODET, Dean FARRAR, Dr. P. T. FORSYTH, Dr. MARCUS DODS, Dr. LYMAN ABBOTT, Dr. JOHN HUNTER, Dr. WASHINGTON GLADDEN, Dean FREMANTLE, Dr. CAVE, Dr. R. F. HORTON, Rev. R. J. CAMPBELL, Principal ADENEY, Rev. C. SILVESTER HORNE, Rev. BERNARD J. SNELL, and Dr. T. T. MUNGER. Cheap Edition. Large crown 8vo, cloth boards, 3s. 6d. net.

"This interesting work. . . . Among the writers are men of great distinction. . . . Deserves careful attention."—*The Spectator*.

A Voice from China. By GRIFFITH JOHN, D.D.Edin., Hankow. Largo crown 8vo, cloth boards, 3s. 6d. net.

The Story of the English Baptists. By J. C. CARLILE. Large crown 8vo, 320 pages, 8 Illustrations on art paper, 3s. 6d. net.

The First Christians; or, Christian Life in New Testament Times. By ROBERT VEITCH, M.A. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

Gloria Patri: or, Our Talks About the Trinity. By J. M. WHITON, Ph.D. (Yale). Cloth, 3s. 6d. net.

The Christ that is To Be: A Latter-Day Romance. By Sir J. COMPTON-RICKETT, M.P. New Edition. Demy 8vo, cloth, 3s. 6d. net.

Preaching to the Times. By DEAN H. HENSLEY HENSON. Crown 8vo, cloth extra, 3s. 6d. net.
"Sound sense and scholarly solidity."—*Dundee Courier*.

The Dutch in the Medway. By CHARLES MACFARLANE. Author of "The Camp of Refuge," &c. With a Foreword by S. R. CROCKETT. Crown 8vo, cloth, 3s. 6d. net.

3/6 net (*continued*)

The Quickening of Callban. A Modern Story of Evolution. By Sir J. COMPTON-RICKETT, M.P., Author of "Christianity in Common Speech," &c. Large crown 8vo, cloth, 3s. 6d. net.

AMELIA E. BARR'S NOVELS

Crown 8vo, cloth extra, 3s. 6d. net.

The Beads of Tasmer. **The Squire of Sandal Side.**
The Last of the MacAllisters. **A Border Shepherdess.**

3/- net

***Christ's View of the Kingdom of God.** By W. MANSON, M.A. Crown 8vo, 192 pp., cloth boards, 3s. net.

***The Decoration of the Cross.** By JOHN A. PATTEN, M.A. Crown 8vo, 192 pp., cloth boards, 3s. net.

The Personality of Jesus. By CHARLES H. BARROWS. Large crown 8vo, cloth boards, 3s. net.

School Hymns, for Schools and Missions. With Music. Compiled by E. H. MAYO GUNN. Harmonies Revised by ELLIOTT BUTTON. Large Imp. 16mo, 3s. net.

A Pulpit Manual. Containing Prayers of Adoration, Confession, Petition, Thanksgiving, and Intercession; Suggestive Summaries; Orders of Service for Sacraments, Marriage, Admission to Communion, Church Festivals, and other Public Occasions. Compiled by JAMES BURNS, M.A., Author of "Illustrations from Art for Pulpit and Platform." Crown 8vo, cloth boards. 3s. net.

Messages of Hope. By GEORGE MATHESON, D.D., LL.D., F.R.S.E. Author of "Thoughts for Life's Journey," &c. Handsomely bound in cloth boards, gilt edges, 3s. net; leather, 5s. net.

Problems and Perplexities. By W. E. ORCHARD, D.D., Author of "Modern Theories of Sin," "Evolution of Old Testament Religion," etc. 304 pages, printed on India paper, cloth boards, 3s. net.

Thoughts for Life's Journey. By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Leaves for Quiet Hours." Cheap Edition. Cloth boards, gilt edges, 3s. net.

Things Most Surely Believed. By J. D. JONES, M.A., D.D., Author of "The Gospel of Grace," &c. Crown 8vo, cloth boards, 3s. net.

Conquering Prayer: or, The Power of Personality. By L. SWETENHAM, Author of "Religious Genius." Crown 8vo, cloth boards, 3s. net.

3/- net (continued)

Leaves for Quiet Hours. By GEORGE MATHESON, F.R.S.E., D.D., LL.D., Author of "Words by the Wayside," &c. New and cheap edition. Handsomely bound in cloth boards, with chaste design in gold, and gilt edges, 3s. net. Leather, 5s. net.

Life's Beginnings. Wisdom and Counsel for Daily Guidance. Silk grain cloth, 3s. net. Also printed on India paper and handsomely bound in leather, round corners and gilt edges, 4s. 6d. net (uniform with "The Pilot").

"An admirable compilation. The authors have read widely and their selections from modern religious writers are made with taste and judgment. A very attractive and helpful little book."—*British Weekly*.

Ungilded Gold ; or, Nuggets from the King's Treasury. Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, silk grain cloth, gilt lettering, red edges, 3s. net; leather, 4s. 6d. net.

The Glorious Company of the Apostles. Being Studies in the Characters of the Twelve. By the Rev. J. D. JONES, M.A., D.D. Cloth boards, gilt top, 3s. net.

"Many think that a readable sermon is a contradiction in terms. Let them read these pages and discover their mistake."—*Examiner*.

The Model Prayer. A Series of Expositions on the Lord's Prayer. By Rev. J. D. JONES, M.A., D.D. New Edition, cloth boards, gilt top, 3s. net.

"Mr. Jones brings a cultured mind, a well-stored memory, and a gift of spiritual insight to the illustration of the Lord's Prayer."—*Sunday School Chronicle*.

Eucken and Bergson. Their Significance for Christian Thought. By E. HERMAN. Crown 8vo, cloth boards, 3s. net.

2/6 net

Christ ; and the World at War. Sermons in War-Time. Edited by BASIL MATHEWS, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

A New Spiritual Impulse ; or, Pentecost To-day. By L. SWETENHAM. Author of "Conquering Prayer," "War. The Cross of the Nations," etc. Crown 8vo, cloth boards, 2s. 6d.

Progress of the Soul. By S. LAW WILSON, M.A., D.D. Crown 8vo, cloth boards, 2s. 6d. net.

War and Immortality. By H. W. MORROW, M.A., Author of "Questions asked and answered by our Lord," etc. Crown 8vo, cloth boards, gilt, 2s. 6d. net.

2/6 net (continued)

Through a Padre's Spectacles. By J. GOLDER BURNS, C.F. Crown 8vo, cloth boards, gilt, 2s. 6d. net.

Poems. By MADAME GUYON. Translated from the French by the late WILLIAM COWPER, with a Prefatory Essay by D. MACFADYEN, M.A. Fcap 8vo, cloth boards, 2s. 6d. net.

The Appeal of Jesus. By T. S. CAIRNCROSS, B.D., Author of "The Making of a Minister," etc. Crown 8vo, cloth boards, 2s. 6d. net.

The Chosen Twelve. By JAMES GOLDER BURNS, B.D., of Glasgow. Crown 8vo, cloth boards, 2s. 6d. net.

Simon Peter's Ordination Day. Studies in the Twenty-first Chapter of St. John's Gospel. By the Rev. JOHN A. PATTEN, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

Ambrose Shepherd, D.D. A Memoir and Sermons. Written by ERIC SHEPHERD. Edited by J. F. SHEPHERD, M.A. Crown 8vo, cloth boards, with Portrait, 2s. 6d. net.

The Making of a Minister. By T. S. CAIRNCROSS, B.D., Author of "Steps of the Pulpit." Crown 8vo, cloth boards, 2s. 6d. net.

The Seriousness of Life. Sermons on Practical Subjects, with an Essay on Preaching. By JAMES S. RUTHERFORD, M.A. Crown 8vo, cloth boards. 2s. 6d. net.

Through Eyes of Youth. A Book of Poems. By E. CECIL ROBERTS, Author of "Phyllistrata, and other Poems." Crown 8vo, cloth boards. 2s. 6d. net.

Homes and Careers in Canada. By H. JEFFS, Author of "The Good New Times," etc. 16 Illustrations on art paper. Crown 8vo, cloth boards. 2s. 6d. net.

Christian Union in Social Service. By J. C. CARLILE, Author of "The Story of the English Baptists," etc. Crown 8vo, cloth boards, 2s. 6d. net.

Self-Realisation. By C. H. BETTS, LL.D., Author of "Fragments of Thought," "The Education of a Soul," "Living Pleasures," etc. Crown 8vo, cloth boards, 2s. 6d. net.

Who was Jesus? The Answer of the New Testament. By D. H. MACONACHIE, B.A., B.D. Crown 8vo, cloth boards, 2s. 6d. net.

The Translation of Faith. By H. BULCOCK, B.A., B.D. Crown 8vo, cloth boards, 2s. 6d. net.

Studies in Christian Mysticism. By REV. W. H. DYSON. Crown 8vo, cloth boards, 2s. 6d. net.

2/6 net (continued)

Astronomy Simplified. By Rev. ALEX. C. HENDERSON, B.D., F.R.A.S. Crown 8vo, cloth boards, 2s. 6d. net.

Phyllistrata, and other Poems. By E. CECIL ROBERTS. Crown 8vo, cloth boards, 2s. 6d. net.

Our Protestant Faith. By Rev. J. STEPHENS ROOSE, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

The Story of the Twelve : A Dramatic Poem in eight books. By ARTHUR HAY STORROW. Crown 8vo, cloth boards, gilt top, 2s. 6d. net.

The Waiting Life : By the River of Waters. By HUBERT FOSTON, M.A., D.Lit. Crown 8vo, cloth boards, 2s. 6d. net.

The Uplifting of Life. By Rev. JOHN REID, M.A., Author of "The First Things of Jesus," etc. Crown 8vo, cloth boards, 2s. 6d. net.

The Unveiled Glory ; or, Sidelights on the Higher Evolution. By Rev. LUTHER WINNER Caws, Author of "The Unrecognised Stranger," "The Unfolding Dawn." Crown 8vo, cloth boards, 2s. 6d. net.

Looking Inwards : Words Addressed to the Soul of the Church. By EDWARD SHILLITO, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

The Imperishable Word. By W. CHARTER PIGGOTT. Crown 8vo, cloth boards, 2s. 6d. net.

Constructive Christianity. By WILLIAM SOUPER, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

Peter in the Firelight. By WILLIAM ALLEN KNIGHT, Author of "Our Syrian Guest," "No Room in the Inn," etc. Illustrated in Colours. Fancy Cover. Large crown 8vo, 2s. 6d. net.

A Young Man's Ideal. By WILLIAM WATSON, M.A., Author of "Prayer," &c. Crown 8vo, cloth boards, 2s. 6d. net.

Modern Minor Prophets. Edited, with a Chapter on "Lay Preaching and its By-Products," by H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d. net.

Fifty Years' Reminiscences of a Free Church Musician. By E. MINSHALL. Crown 8vo, Photogravure Portrait, 2s. 6d. net.

Problems of Immanence. Studies Critical and Constructive. By J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus : Seven Questions," &c. Crown 8vo, cloth boards, 2s. 6d. net.

2/6 net (*continued*)

Sculptors of Life. A Book for Young Men and Young Women.
By THOMAS YATES. Crown 8vo, cloth boards, 2s. 6d. net.

An Impregnable Faith. A Modern Pilgrim's Progress from Scepticism through Morality and Religious Optimism to Jesus Christ and the "Good Kingdom." By Rev. DAVID MELVILLE STEWART. Crown 8vo, cloth boards, 2s. 6d. net.

A Lifted Veil. A Novel. By J. G. STEVENSON. Cheap Edition. Crown 8vo, 4 Illustrations, cloth boards, 2s. 6d. net.

Augustinian Revolution in Theology. By Rev. THOMAS ALLIN, D.D., Author of "Race and Religion." Illustrated by Comparison with the Teaching of the Antiochene Divines of the Fourth and Fifth Centuries. Crown 8vo, cloth boards, 2s. 6d. net.

The Beatitudes and the Contrasts. By HUBERT FOSTON, M.A., D. Litt. Crown 8vo, cloth boards, 2s. 6d. net.

King George and Queen Mary. By HENRY WARWICK. Illustrated by latest portraits on art paper. Crown 8vo, cloth boards, 2s. 6d. net.

Letters to a Ministerial Son. By A MAN OF THE WORLD. Crown 8vo, cloth boards, 2s. 6d. net.

Religion: The Quest of the Ideal. By J. M. HODGSON, M.A., D.Sc., D.D. Crown 8vo, cloth boards, 2s. 6d. net.

The Universal Over-Presence. By C. H. BETTS, Author of "Fragments of Thought" and "The Education of a Soul." Crown 8vo, cloth boards, 2s. 6d. net.

The True Christ, and other Studies in "Whatsoever things are true." By W. L. WALKER, Author of "The Teaching of Christ," &c. Crown 8vo, cloth boards, 2s. 6d. net.

Christ in Everyday Life. By EDWARD INCREASE BOSWORTH, Dean of Oberlin Theological Seminary. F'cap 8vo, India paper, cloth boards, round corners, 2s. 6d. net.

Lyrics of the Soul. A Book of Poems. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Crown 8vo, cloth boards, gilt edges, 2s. 6d. net.

The Immanence of Christ in Modern Life. By FREDERICK R. SWAN. With Introduction by J. BRIERLEY, B.A. Crown 8vo, cloth boards, 2s. 6d. net.

Health in the Home Life. By HONNOR MORTEN, Author of "A Complete Book of Nursing," "How to Treat Accidents and Illnesses," &c. Crown 8vo, art leather cloth, 2s. 6d. net.

2/6 net (continued)

The Challenge, and Other Stories for Boys and Girls. By Rev. J. G. STEVENSON, Author of "The Christ of the Children." 4to, cloth boards, 240 pp. Eight Illustrations. 2s. 6d. net.

Liberty and Religion. By P. WHITWELL WILSON, Author of "Why We Believe," &c. Crown 8vo, cloth boards, 2s. 6d. net.

The New Evangel: Studies in the "New Theology." By Rev. J. WARSCHAUER, M.A., D.Phil. Second Edition. Crown 8vo, cloth boards, 2s. 6d. net.
"May be studied with advantage."—*Spectator*.

The Resultant Greek Testament. Exhibiting the Text in which the majority of Modern Editors are agreed. By the late RICHARD FRANCIS WEYMOUTH, D.Litt. Cloth boards, 2s. 6d. net.

A Young Man's Religion and his Father's Faith. By N. McGHEE WATERS. Small crown 8vo, cloth boards, gilt top, 2s. 6d. net.
"It is an earnestly religious and well-written work."—*The Scotsman*.

The Good New Times. By H. JEFFS, Author of "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d. net.

History of France, 1180-1314 A.D. The Growth of the Feudal Absolute Monarchy. With four maps, illustrating the changes in ownership of territory in France at different periods. By A. F. DODD (First Class in History Tripos, Cantab.). 2s. 6d. net.

Simple Cookery. Comprising "Tasty Dishes" and "More Tasty Dishes." Over 500 Tested Receipts. Crown 8vo, cloth boards, 2s. 6d. net.

"A book that should be in every household."

The Children's Paul. A Life of St. Paul specially written for the Young. By Rev. J. G. STEVENSON. 4to, cloth boards, 8 Illustrations on art paper, 2s. 6d. net.

The Christ of the Children. A Life of Jesus for Little People. By Rev. J. G. STEVENSON. Cheap Edition. 4to, cloth boards, 12 Illustrations, 2s. 6d. net.

"It is the very loveliest life of Jesus for children ever written by a long way."—Rev. KINGSOOT GREENLAND in *The Methodist Recorder*.

2/6 net (continued)

Stories of Old. Bible Stories Retold. By C. D. MICHAEL, Author of "Noble Deeds," "Deeds of Daring," &c. Cheap Edition. 4to, 288 pp., cloth boards, 8 illustrations, 2s. net.

The Christian World Album of Sacred and Standard Compositions for the Pianoforte. Edited by W. H. JUDE. (Uniform with "The Christian World Album of Sacred Songs."). Paper cover, 2s. 6d. net. Cloth boards, 4s. net.

The Christian World Album of Sacred Songs. Containing 94 Sacred Songs, in old notation and tonic sol-fa, selected from the choicest works of the most eminent composers. Edited by W. H. JUDE. 160 pages, paper cover, 2s. 6d. net; cloth boards, 4s. net.

A Popular History of the Free Churches. By C. SILVESTER HORNE, M.A. Cheap Edition, with additional Chapter. Cloth boards. 2s. 6d. net.

**POPULAR EDITION OF
EMMA JANE WORBOISE'S NOVELS**

Crown 8vo, cloth boards, 2s. 6d. net.

Abbey Mill, The.	Joan Carlisbroke.
Brudenells of Brude, The.	Lady Clarissa.
Canonybury Holt.	Margaret Torrington.
Chrystabel.	Millicent Kendrick.
Emilia's Inheritance.	Mr. Montmorency's Money
Esther Wynne.	Nobly Born.
Father Fabian.	Oliver Westwood.
Fortune's Favourite.	Overdale.
Fortunes of Cyril Denham, The.	Robert Wreford's Daughter.
Grey and Gold.	St. Beetha's.
Grey House at Endlestone, The.	Singlehurst Manor.
Heirs of Errington, The.	Sissie.
His Next of Kin.	Story of Penelope, The.
House of Bondage.	Thornycroft Hall.
Husbands and Wives.	Violet Vaughan.
	Warleigh's Trust.
	A Woman's Patience.

2/- net

Christ and War. The Reasonableness of Disarmament on Christian, Humanitarian and Economic Grounds. A Peace Study Text Book. By WILLIAM E. WILSON, B.D. Preface by Dr. RENDEL HARRIS. Crown 8vo. Cloth boards. 2s. net. Cloth limp. 1s. 6d. net.

2/- net

The Church and the Next Generation. By RICHARD ROBERTS, M.A. Crown 8vo, cloth boards, 2s. net.

The Story of Joseph the Dreamer, told by Himself, and Other Poems. By ALFRED CAPES TARBOLTON. Crown 8vo, cloth boards, 2s. net.

The Judges of Jesus: Judas, Annas, Peter, Caiaphas, Herod, Pilate's Wife, Pontius Pilate. By Rev. J. G. STEVENSON, Crown 8vo, cloth boards, 2s. net.

The Value of the Old Testament. By BERNARD J. SNELL, M.A., Author of "The Value of the Apocrypha," "Gain or Loss?" &c. Crown 8vo, cloth boards, 2s. net.

The Purpose of the Cross. By B. G. COLLINS. Crown 8vo, cloth boards, 2s. net.

Atonement and Progress. By NEWTON H. MARSHALL, M.A., Ph.D., Author of "Theology and Truth." Crown 8vo, cloth boards, 2s. net.

Authority and the Light Within. By EDWARD GRUBB, M.A. Crown 8vo, cloth boards, 2s. net.

Ideals for Girls. By the Rev. H. R. HAWERS, M.A., Author of "Music and Morals." New Edition, crown 8vo, handsomely bound in bevelled boards, gilt edges, 2s. net.

"A book that all parents should place in the hands of their daughters."

PICTURE BOOKS FOR THE YOUNG

**Pictures by LOUIS WAIN, HARRY D. NEILSON, J. A. SHEPHERD,
ELSIE BLOMFIELD, etc.**

Printed in colour, varnished boards, 2s. net.

Animal Fancy-Land.

Animal Picture-Land.

Animal Happyland.

Animals in Fun-Land.

Holidays in Animal Land.

1/9 net

Through Many Windows. Some Modern Parables. By ERNEST A. BIRCH. Crown 8vo, cloth boards, 1s. 9d. net.

Life's Little Lessons. Addresses to Children. By VERNON GIBBERD. Crown 8vo, cloth boards, 1s. 9d. net.

Old Testament Stories in Modern Light. A BIBLE GUIDE FOR THE YOUNG. By T. RHONDDA WILLIAMS, Author of "The Christ Within," &c. Crown 8vo, cloth boards, 1s. 9d. net.

The Merry Monopedes, and other Stories for Children. By VIVIAN T. POMERAY. Crown 8vo., cloth boards, 1s. 9d.

The Invisible Companion and Other Stories for Children. By EDWARD W. LEWIS, M.A., B.D., Author of "The Unescapeable Christ," &c. Crown 8vo, cloth boards, 1s. 9d. net.

Sharing His Sufferings. By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Small crown 8vo, cloth boards, 1s. 9d. net; leather 2s. 6d. net.

1/6 net**THE "FREEDOM OF FAITH" SERIES**

F'cap 8vo, 128 pp., handsomely bound in cloth, with chaste design in gold. Price 1s. 6d. net.

The Simple Things of the Christian Life. By G. CAMPBELL MORGAN, D.D.

The Letters of Christ. By CHARLES BROWN.

Christ's Pathway to the Cross. By J. D. JONES, M.A., D.D.

The Crucible of Experience. By F. A. RUSSELL.

The Passion for Souls. By J. H. JOWETT, M.A.

The Value of the Apocrypha. By BERNARD J. SNELL, M.A.

Inspiration in Common Life. By W. L. WATKINSON, M.A.

Prayer. By WILLIAM WATSON, M.A.

A Reasonable View of Life. By J. M. BLAKE, M.A.

"There are precious things in every volume, and the Series deserves success."—*Dundee Advertiser*.

***The Graves of the Fallen.** By JAMES BURNS, M.A., Author of "The Happy Warrior," "Sir Galahad," etc. Bound in fancy grey cloth, silver lettering. 1s. 6d. net.

The Man on The Road. By CHARLES H. BETTS, LL.D., A.S.P., Author of "Fragments of Thought," "Living Pleasures," etc. Crown 8vo, cloth boards, 1s. 6d. net.

1/6 net (continued)

The Well by Bethlehem's Gate. By WILLIAM ALLEN KNIGHT, Author of "The Song of our Syrian Guest," etc. Handsomely bound in cloth boards, gilt, 1s. 6d. net.

The Way and the Work. A Manual for Sunday School Teachers. By J. W. WIMMS, M.A., B.Sc. (Lecturer on the Theory and Practice of Education, University of London), and the REV. FREDERICK HUMPHREY. Crown 8vo, cloth boards. 1s. 6d. net.

For Childhood and Youth. Ideals of the Modern Sunday School. By THISELTON MARK, D.Lit., B.Sc., Author of "The Teacher and the Child," etc. Crown 8vo, cloth boards, 1s. 6d. net.

Facets of Faith. Aspects of Spiritual Life and Thought. By A. W. BLUE. Crown 8vo, cloth boards, 1s. 6d. net.

The Wayfarer at the Cross Roads. By ARTHUR PRINGLE. Author of "The Faith of a Wayfarer." Crown 8vo, cloth boards, 1s. 6d. net.

J. H. Jowett, M.A., D.D. A CHARACTER STUDY. By FRANK MORISON. Illustrations on art paper. Fancy paper boards, 1s. 6d. net.

Chats with Women on Everyday Subjects. By EDITH C. KENYON, Author of "A Queen of Nine Days," &c. Crown 8vo, cloth boards, 1s. 6d. net.

Faith and Form. An Attempt at a Plain Re-statement of Christian Belief in the Light of To-day. By HENRY VARLEY, B.A. Crown 8vo, cloth boards, 1s. 6d. net.

The Reasonableness of Jesus. By FRANK V. LEGGATT, M.A. Crown 8vo, cloth boards, 1s. 6d. net.

The Making of Heaven and Hell. By J. M. BLAKE, M.A., Author of "A Reasonable View of Life," &c. Small 8vo, cloth boards, 1s. 6d. net.

Notes on the Life and Teaching of Jesus. By EDWARD GRUBBS, M.A., Author of "Authority and the Light Within." Crown 8vo, cloth boards, 1s. 6d. net : limp cloth, 1s. net.

The Faith of a Wayfarer. By ARTHUR PRINGLE. Crown 8vo, cloth boards, 1s. 6d. net.

Jesus or Christ? By Rev. J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus: Seven Questions." Crown 8vo, cloth boards, 1s. 6d. net.

Who Wrote the Bible? By WASHINGTON GLADDEN, D.D., Author of "The Growing Revelation," &c. New and cheap edition, 256 pages, cloth boards, 1s. 6d. net.

1/6 net (continued)

Women and their Work. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," "Women and their Saviour" Crown 8vo, cloth boards, 1s. 6d. net.

Sunny Memories of Australasia. By Rev. W. CUFF. Crown 8vo, cloth boards. Portraits and Illustrations. 1s. 6d. net.

Burning Questions. By WASHINGTON GLADDEN. Cheap Edition. Crown 8vo, cloth, 1s. 6d. net.

Reform in Sunday School Teaching. By Professor A. S. PEAKE. Crown 8vo, cloth boards, 1s. 6d. net.

Words by the Wayside. By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Thoughts for Life's Journey," &c. New Edition. Oblong, cloth boards, gilt top, 1s. 6d. net.

The Happy Warrior. An interpretation of the famous picture by G. F. WATTS. By JAMES BURNS, M.A. Author of "Illustrations from Art," etc. Bound in padded white porcelain, with silver lettering and photogravure frontispiece in box, 1s. 6d. net.
This beautiful booklet offers a message of tender consolation to the bereaved, and is dedicated to the memory of the gallant sons, who, by land or sea, have laid down their lives for the Empire.

The Great Hereafter. Questions raised by the Great War Concerning the Destiny of our Dead. By J. D. JONES, M.A., D.D., author of "The Gospel of Grace," "Our Life Beyond," etc. F'cap 8vo, cloth boards, 1s. 6d. net.

Sir Galahad. By JAMES BURNS, M.A., Author of "The Happy Warrior." With Photogravure Frontispiece of Watts's famous picture "Sir Galahad." Bound in khaki cloth, 1s. 6d. net.

Around the Guns. Sundays in Camp. By JAMES BLACK, M.A., of Edinburgh. Crown 8vo, khaki cloth boards, with design in colours, second edition, 1s. 6d. net.

Christ and War. The Reasonableness of Disarmament on Christian, Humanitarian and Economic Grounds. A Peace Study Text Book. By WILLIAM E. WILSON, B.D. Preface by Dr. RENDEL HARRIS. Crown 8vo, cloth limp. 1s. 6d. net. Cloth Boards. 2s. net.

How to Cook: The Art of Cooking made easy, with a chapter on the use of a gas oven. By J. S. MARSHALL. Crown 8vo, cloth boards, 1s. 6d. net.

Our Life Beyond. By J. D. JONES, M.A., D.D., Author of "Christ's Pathway to the Cross," "The Gospel of Grace," etc., etc. cloth boards, gilt lettering, 1s. 6d. net; white cloth, padded, in box, 1/9 net.

Oliver Cromwell. By R. F. HORTON, D.D., Author of "John Howe, "The Teaching of Jesus," &c., &c. Sixth Edition. Nineteenth Thousand. 1s. 6d. net.
"Worthy a place in the library of every Christian student."
Methodist Recorder.

1/6 net (continued)

Short Talks to Boys and Girls. By J. C. CARLILE, Author of "Talks to Little Folks." Crown 8vo, cloth boards, 1s. 6d. net.

Tasty Dishes. A Choice Selection of Tested Recipes, showing what we can have for Breakfast, Dinner, Tea and Supper. It is designed for people of moderate means who desire to have pleasant and varied entertainment for themselves and their friends. It is a book of genuine and tested information. New Edition. Thoroughly revised and brought up to date. 130th Thousand. Crown 8vo, 1s. 6d. net.

"No home ought to be without this timely, useful, and practical family friend."—*Brighton Gazette*.

More Tasty Dishes. A Book of Tasty, Economical and Tested Recipes. Including a Section on Invalid Cookery. A Supplement to "Tasty Dishes." New Edition. Price 1s. 6d. net.

"Every recipe is so clearly stated that the most inexperienced cook could follow them and make dainty dishes at a small cost."—*Pearson's Weekly*.

"The recipes given have been carefully tried and not been found wanting."—*The Star*.

Talks to Little Folks. A Series of Short Addresses. By Rev. J. C. CARLILE. Crown 8vo, art vellum, 1s. 6d. net.

"No one who reads this book can reasonably doubt that Mr. Carlile is master of the difficult art of catching and sustaining the interest of young people. He is wise enough to dispense with the preacher's framework, texts, introductions, &c., and at once he arrests attention by a direct question or a brief story."—*Literary World*.

1/3 net

The Price of Priestcraft. By HOWARD EVANS. Crown 8vo, paper covers, 1s. 3d. net; cloth, 1s. 9d. net.

"We wish for it a very large circulation. No one has served the cause of religious freedom better than Mr. Howard Evans by his labours in the Press and elsewhere."—*British Weekly*.

RECITATION BOOKS

By MARY E. MANNERS.

Crown 8vo, Linen Covers, 1s. 3d. each.

A Tale of a Telephone, and Other Pieces.

"Narrative pieces, suitable for recitation."—*Outlook*.

Aunt Agatha Ann : and other Ballads. Illustrations by ERNOLD A. MASON and LOUIS WAIN.

"Excellent pieces for recitation from a popular pen."—*Lady's Pictorial*.

1/3 net

The Joy Bringer : A Message for those who Mourn. By EMILY RIDGWAY, author of "The Sweet o' the Year," "The Gate Beautiful," etc. Tastefully bound in white porcelain and blue cloth, 1s. 3d. net.

A Week with the Fleet : Being Impressions of the Fleet at Work. By CECIL ROBERTS. F'cap. 8vo, illustrated cover, 1s. 3d. net.

Faith—To-day. By WALTER F. ADENEY, M.A., D.D., author of "How to Read the Bible," etc. F'cap 8vo, cloth boards, 1s. 3d. net.

Kaiser or Christ ? Sermons by the BISHOP OF LONDON, DR. JOHN CLIFFORD, DR. S. PARKES CADMAN, DR. GRIFFITH-JONES, DR. C. H. WATKINS, REV. THEODORE WOOD. Demy 8vo, paper covers, 1s. 3d. net.

Quaint Rhymes for the Battlefield. By a QUONDAM CRICKETER (C. D. STUDD, Belgian Congo, 1913). Cloth boards, 1s. 3d. net

Sweet Peas and Antirrhinums. How to Grow Them to Perfection. By WILLIAM CUTHERBETSON, Author of "Pansies, Violas and Violets." Crown 8vo, coloured paper boards and frontispiece in colour, 1s. 3d. net. Written in a popular form for the amateur gardener by one who is a thorough master of his subject.

The Way of Remembrance. By J. A. HUTTON, M.A. Tastefully bound in blue and white with gilt lettering. 1s. 3d. net.

The Great Embassy. Studies in the Growth of Christianity. By CUTHBERT McEOVY, M.A. Foolscap 8vo, cloth boards, 1s. 3d. net.

Everychild. By HAROLD BEGBIE, Author of "Broken Earthenware." Crown 8vo, Frontispiece and cover in colours. 1s. 3d. net.

The Seed of the Kingdom. Devotional readings from the letters of Isaac Penington. Selected by JENNIE STREET (*Editor of the Sunday School Times*). Fancy Board, 1s. 3d. net.

Flowers from the Master's Garden. By A. E. WINTER. Cloth boards, gilt lettering, 1s. 3d. net.

The Garrisoned Soul. Meditations on "Peace, Perfect Peace," by C. E. P. ANTRAM. Fancy cloth, 1s. 3d. net.

"It is just the sort of book, chaste and beautiful, contents and binding alike, that would make a pretty present on a birthday or a Church festival. Its size and its type make it suitable also to send to an invalid. Indeed, its cheering chapters would to many such, we are sure, act like a tonic, and be an efficient co-worker with the physician."—*Sheffield Telegraph*.

1/3 net (continued)

On the Rendering Into English of the Greek Aorist and Perfect.
With Appendices on the New Testament use of ΤΑΡ and of ΟΥΝ. Price 1s. 3d. net.

Women and their Saviour. Thoughts of a Minute for a Month.
By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Cloth, 1s. 3d. net.

"These 'thoughts of a minute for a month of mornings,' are the outpourings of an entirely unaffected piety."—*Glasgow Herald*.

Sunday Afternoon Song Book, with Tunes. Compiled by H. A. KENNEDY and R. D. METCALFE. 1s. 3d. net. Words only, 12s. 6d. per hundred net.

"The airs have been selected and arranged under the editorship of Mr. R. D. Metcalfe, and add so much to the value of the collection that this edition will easily supersede all others and give the work a new popularity with choral societies and others interested in church music."

The Scotsman.

Outline Text Lessons for Junior Classes. By GLADYS DAVIDSON, Author of "Kindergarten Bible Stories," &c. F'cap 8vo, cloth boards, 1s. 3d. net.

"The book is simple and practical, and will be found suggestive and helpful by teachers."—*Sunday School Chronicle*.

How to Read the Bible. Hints for Sunday School Teachers and other Bible Students. By W. F. ADENEY, M.A. New and Revised Edition. Cloth boards, 1s. 3d. net.

"A most admirable little work. We know of no book which deals with this subject so clearly and adequately within so small a compass. It speaks of itself modestly as 'Hints for Sunday-school Teachers and other Bible Students,' but it is one of the very few manuals which are well worth the study of the clergy."—*The Guardian*.

A Religion that will Wear. A Layman's Confession of Faith. Addressed to Agnostics, by a SCOTTISH PRESBYTERIAN. Crown 8vo, cloth boards, 1s. 3d. net.

The Divine Satisfaction. A Review of what should and what should not be thought about the Atonement. By J. M. WHITON. Crown 8vo, paper, 1s. 3d. net.

Health and Home Nursing. By Mrs. LESSELS MATHER, Health Lecturer to the Northumberland County Council. F'cap. 8vo, cloth, 1s. 3d. net.

A book that should be in every household. Contains chapters on The Care of the Invalid, Homely Local Applications, Feeding the Invalid, Infection and Disinfection, Care of the Teeth, The Value of Foods, Influenza, its Causes and Prevention, Consumption, its Causes and Prevention, Digestion and Indigestion, Headaches, Home Nursing of Sick Children, What to do till the Doctor Comes, Habit in Relation to Health, The Health of the Town Dweller.

1/3 net (continued)

Wayside Angels, and Other Sermons. By W. K. BURFORD. Pott 8vo, cloth, 1s. 3d. net.

Morning, Noon and Night. By R. F. HORTON, M.A., D.D. F'cap 8vo, parchment cover with gold lettering, 1s. 3d. net.
 "Deeply suggestive, and as earnest as its fancies are pleasing and quaint." *Dundee Advertiser.*

Christianity in Common Speech: Suggestions for an Every-day Belief. By Sir J. COMPTON-RICKETT, M.P. Demy 8vo, 1s. 3d. net.

6d. net

Order of Memorial Service for those Fallen in the War. Containing full order of service, with prayers, address, suggested hymns, etc. 6d. net.

They that Walt. A Message for War Time. By J. H. JOWETT, M.A., D.D. In this daintily produced brochure, Dr. J. H. Jowett presents an inspiriting message of comfort and hope for these times of anxiety and strain. 6d. net.

C. Silvester Horne. In Memoriam. April 15th, 1865—May 2nd, 1914. 64 pages, with portrait, 6d. net.

The Birthday of Hope. By J. D. JONES, M.A., D.D. Illustrated. Printed on art paper, with fancy cover and ribbon, 6d. net. Padded white cloth, lettering in gold, boxed, 1s. 6d. net.

The Ship's Engines. A Parable. By the late T. CAMPBELL FINLAYSON, D.D. In vellum cover, 6d. net.

Rev. J. H. JOWETT says:—"I am so glad you are issuing the article in the shape of the little booklet. I am sure it will be very helpful to many people, and will bring light and leading to many bewildered souls."

England's Danger. By R. F. HORTON, M.A., D.D. Price 6d. net. Contents: ROMANISM AND NATIONAL DECAY; ST. PETER AND THE ROCK; TRUTH; PROTESTANTISM; HOLY SCRIPTURE; PURGATORY.

"Good fighting discourses. They contend that Roman Catholicism has ruined every country in which it prevails and controvert the leading positions taken by Roman theologians."—*Scotsman.*

6d.**CLARKE'S SIXPENNY SERIES**

Demy 8vo, Paper Covers.

Studies of the Soul. By J. BRIERLEY, B.A.
Ourselves and the Universe. By J. BRIERLEY.

4d. net

Holy Christian Empire. By Rev. PRINCIPAL FORSYTH, M.A., D.D.,
 of Hackney College, Hampstead. Crown 8vo, paper cover,
 4d. net.

"Rich in noble thought, in high purpose, in faith and in courage. Every sentence tells, and the whole argument moves onward to its great conclusion. Dr. Forsyth has put the argument for missions in a way that will nerve and inspire the Church's workers at home and abroad for fresh sacrifice"
London Quarterly Review.

3d. net

School Hymns, for Schools and Missions. Words only. Compiled
 by E. H. MAYO GUNN. Cloth limp, 3d.; cloth boards, 6d.;
 music, 3s.

2d. net

The Sunday Afternoon Song Book. Containing 137 Hymns. For
 use at "Pleasant Sunday Afternoons," and Other Gatherings.
 Compiled by H. A. KENNEDY, of the Men's Sunday Union,
 Stepney Meeting House. Twentieth Thousand, 2d; music,
 1s.

"Contains 137 hymns, the catholic character of which, in the best sense of the term, may be gathered from the names of the authors, which include Tennyson, Ebenezer Elliott, Whittier, G. Herbert, C. Weale, Thomas Hughes, J. H. Newman, Longfellow, Bonar, and others. While the purely dogmatic element is largely absent, the Christian life, in its forms of aspiration, struggle against sin and love for the true and the good, is well illustrated."—*Literary World.*

INDEX OF TITLES

PAGE	PAGE		
Abbey Mill, The	22	Christian World Pulpit, The	6
Advent Sermons	9	Christianity In Common Speech	30
America in the East	5	Chronicle of the Archbishops of	
Animal Fancyland	23	Canterbury, A	4
Animal Happyland	23	Chrystabel	22
Animal Picture Land	23	Church and the Next Genera-	
Animals in Fun-Land	23	tion, The	23
Apocalyptic Writers, The		Common Life, The	12
Messages of the	11	Concerning Conscience	10
Apostles, The Messages of the	12	Conquering Prayer	16
Appeal of Jesus, The	18	Constructive Christianity	19
Around the Guns	28	Constructive Natural Theology	13
Aspects of the Spiritual	12	Crucible of Experience, The	24
Astronomy Simplified	19		
Atonement and Progress	23		
Atonement in Modern Thought,			
The	15	Dante for the People	8
Augustinian Revolution in		Darwin, Charles, and other Eng-	
Theology	20	lish Thinkers	7
Aunt Agatha Ann	27	Days of Old	10
Authority and the Light Within	23	Decoration of the Cross, The	16
Beads of Tasmer, The	18	Divine Satisfaction, The	29
Beautitudes and the Contrasts,		Dr. Isabel Mitchell of Manchuria	13
The	20	Dutch in the Medway, The	13
Beauty of the Bible, The	6		
Birthday of Hope, The	30		
Border Shepherdess, A	16		
Brudenelle of Brude, The	22		
Burning Questions	20		
Canterbury Holt	22	Earlier Prophets, The Messages	
Challenge, The	21	of the	11
Chats with Women on Every-		Effectual Words	10
day Subjects	25	Emilia's Inheritance	22
Children's Paul, The	21	England's Danger	30
Chosen Twelve, The	18	Esther Wynne	22
Christ and the World at War	17	Eternal Religion, The	12
Christ and War	22, 26	Eucken and Bergson	17
Christ in Everyday Life	20	Evangelical Heterodoxy	14
Christ of the Children, The	21	Everychild	23
Christ or Chaos?	14	Evolution of Latin Christianity	4
Christ that is To Be, The	15	Evolution of Old Testament	
Christ, The Private Relation-		Religion, The	11
ships of	7	Exposition, The Art of	10
Christ's Pathway to the Cross	24	Ezekiel, The Book of	3
Christ's View of the Kingdom of			
God	16		
Christ's Vision of the Kingdom of		Facets of Faith	25
Heaven	6	Faith and Form	25
Christian Certitude	14	Faith and Verification	6
Christian of To-day, The	15	Faith of a Wayfarer, The	25
Christian Union in Social Service	19	Faith's Certainties	12
Christian World Album of Sacred		Faith—To-day	28
Songs, The	22	Father Fabian	22
Christian World Album of Sacred		Fifty Years' Reminiscences of a	
and Standard Compositions		Free Church Musician	10
for the Pianoforte.	22	First Christians, The	15
		First Things of Jesus	11
		Flowers from the Master's Garden	28
		For Childhood and Youth	25
		Fortune's Favourite	22
		Fortunes of Cyril Denham, The	22
		"Freedom of Faith" Series,	
		The	24
		Friend Olivia	6

CATALOGUE OF BOOKS

33

	PAGE		PAGE
Gamble with Life, A	13	Jesus, The Messages of, According to the Synoptists	11
Garrisoned Soul, The	28	Joan Carisbrooke	22
Getting Together	7	Joshua, The Book of	4
Gloria Patri	15	Jowett, J. H., M.A., D.D.	25
Glorious Company of the Apostles, The	17	Joy Bringer, The	28
Good New Times, The	21	Judges of Jesus, The	23
Gospel of Grace, The	10	Judges, The Book of	6
Graves of the Fallen	24	Kaiser or Christ	28
Great Embassy, The	28	King George and Queen Mary	20
Great Hereafter, The	28	Lady Clarissa	22
Great Unfolding, The	13	Last of the MacAllisters, The	16
Grey and Gold	22	Later Prophets, The Messages of the	11
Grey House at Endlestone, The	22	Leaves for Quiet Hours	17
Growing Revelation, The	7	Letters of Christ, The	24
Hampstead, Its historic houses; its literary and artistic associations	4	Letters to a Ministerial Son	20
Happy Warrior	28	Liberty and Religion	21
Health and Home Nursing	29	Life and Teaching of Jesus, Notes on the	25
Health in the Home Life	20	Life and the Ideal	12, 17
Heaven and the Sea	14	Life in His Name	11
Heavenly Visions	14	Life of the Soul	12
Heirs of Errington, The	22	Life's Beginnings	9
His Next of Kin	22	Life's Little Lessons	24
History of France, 1180-1314	21	Lifted Veil, A	20
History of the United States, A	4	Looking Inwards	19
Holidays in Animal Land	23	Lynch, Rev. T. T.: A Memoir	5
Holy Christian Empire	31	Lyrics of the Soul	20
Homes and Careers in Canada	18	Making of a Minister, The	18
Horne, C. Sylvester	30	Making of Heaven and Hell, The	25
House of Bondage, The	22	Man on The Road, The	24
House of the Secret, The	6	Margaret Torrington	22
How to Cook	26	Marprelate Tracts, The	3
How to Read the Bible	26	Meaning and Value of Mysticism	4
"Humanism of the Bible" Series	6	Merry Monopedes, The	24
Husbands and Wives	22	Messages of Hope	16
Ideals for Girls	23	Messages of the Bible, The	11
Illustrations from Art for Pulpit and Platform	10	Millicent Kendrick	22
Immanence of Christ in Modern Life, The	20	Model Prayer, The	17
Imperishable Word, The	19	Modern Minor Prophets	19
Impregnable Faith, An	20	Modern Theories of Sin	11
Individuality of S. Paul, The	7	More Tasty Dishes	27
Inspiration in Common Life	24	Morning, Noon and Night	80
Interludes in a Time of Change	14	Mr. Montmorency's Money	22
In the Father's House	7	My Belief	11
Invisible Companion, The	24	My Daily Meditation for the Coming Year	9
Isaiah in Modern Speech	5	New Evangel, The	21
Israel's Law Givers, The Messages of	11	New Spiritual Impulse	17
"J.B." J. Brierley, his Life and Work	9	New Testament in Modern Speech, The	8, 13
Jesus and His Teaching	15	Nobly Born	22
Jesus and Life	7	Old Testament Stories in Modern Light	24
Jesus or Christ?	25	Oliver Cromwell	26
Jesus, The Messages of, According to the Gospel of John	12	Oliver Westwood	22

	PAGE		PAGE
On the Rendering into English of the Greek Aorist and Perfect	29	Resultant Greek Testament, The	21
Order of Memorial Service for those Fallen in the War	30	Robert Wreford's Daughter	22
Our City of God	13	Rosebud Annual, The	8
Our Life Beyond	26	 	
Our Protestant Faith	19	School Hymns	31
Ourselves and the Universe,	19, 31	Sculptors of Life	20
Outline Text Lessons for Junior Classes	29	Secret of Living, The	12
Overdale	22	Seed of the Kingdom, The	28
 		Selections from Brierley	9
Passion for Souls, The	24	Self-Realisation	18
Paton, J. B., M.A., D.D.	8	Seriousness of Life, The	18
Paul, The Messages of	12	Sermon Illustration, The Art of	11
Person of Christ in Modern Thought, The	5	Sermons on God, Christ and Man	10
Personality of Jesus, The	16	Sharing His Sufferings	24
Pesalmism and Love in Ecclesiastes and Song of Songs	6	Shepherd, Ambrose, D.D.	18
Peter in the Firelight	19	Ship's Engines, The	30
Philippians	7	Short Talks to Boys and Girls	27
Phyllistrata and Other Poems	19	Sidelights on Religion	12
Pilot, The	0	Simon Peter's Ordination Day	18
Poems. By Mme. Guyon	18	Simple Cookery	21
Poets, The Messages of the	11	Simple Things of the Christian Life, The	24
Polychrome Bible, The	3, 4	Singehurst Manor	22
Popular History of the Free Churches, The	22	Sir Galahad	26
Portrait Preaching	9	Sissie	22
Prayer	21	Smith, John, the Se-Baptist, Thomas Helwys, and the First Baptist Church in England	7
Preaching to the Times	15	Song of the Well, The	18
Price of Priestcraft, The	27	Spiritual Pilgrimage of Jesus	7
Problem of Pain, The	7	Spoken Words of Prayer and Praise	10
Problems of To-morrow	8	Squire of Sandal Side, The	16
Problems and Perplexities	16	St. Beetha's	22
Problems of Immanence	19	St. Paul and His Cities	13
Problems of Living	12	St. Paul's Fight for Galatia	13
Progress of the Soul	17	Stories of Old	22
Prophetic and Priestly His- torians, The Messages of	11	Story of Clarice, The	5
Psalms, The. In Modern Speech and Rhythmical Form	7	Story of Congregationalism in Surrey, The	15
Pantists, The Messages of the	11	Story of Joseph the Dreamer, The	23
Pulpit Manual, A	16	Story of Penelope, The	22
Purpose of the Cross, The	23	Story of the English Baptists, The	15
 		Story of the Twelve	19
Quaint Rhymes for the Battlefield	26	Studies in Christian Mysticism	18
Quickenlog of Caliban, The	16	Studies in Life from Jewish Pro- verbs	7
 		Studies of the Soul	31
Reasonable View of Life, A	24	Sunday Afternoon Song Book	31
Reasonableness of Jesus, The	25	Sunny Memories of Australasia	26
Reconstruction, A Help to Doubters	9	Sweet Peas and Antirrhinums	28
Reform in Sunday School Teach- ing	26	 	
Religion and Experience	12	Tale of a Telephone, A	27
Religion and Miracle	14	Talks to Little Folks	27
Religion in Song	7	Tasty Dishes	27
Religion and To-day	12	Theology and Truth	7
Religion: The Quest of the Ideal	20	They that Wait	30
Religion that will Wear, A	29	Things Most Surely Believed	16

CATALOGUE OF BOOKS

35

	PAGE		PAGE
Through Eyes of Youth	18	Waiting Life, The; By the River	19
Through many Windows	24	of Waters	17
Through Science to Faith	5	War and Immortality	22
Transfigured Church, The	10	Watleigh's Trust	25
Translation of Faith, The	18	Way and the Work, The	25
True Christ, The	20	Wayfarer at the Cross Roads, The .	25
Under the Shadow of God	13	Way of Remembrance, The	28
Unlettered Word, The	10	Wayside Angels	30
Ungilded Gold	9, 17	Week with the Fleet, A. . . .	28
Universal Over-Presence, The .	20	Well by Bethlehem's Gate, The .	25
Unspeakable Gift, The	5	Westminster Sermons	14
Until the Day Dawn	14	What is the Bible ?	14
Unveiled Glory, The; or, Side- lights on the Higher Evolution .	19	Who was Jesus	18
Uplifting of Life, The	19	Who Wrote the Bible ?	25
Value of the Apocrypha, The .	24	Winning of Immortality, The .	14
Value of the Old Testament .	23	Wisdom Books, The	6
Violet Vaughan	22	Wisdom of God and the Word	
Voice from China	15	of God, The	14
Voices of To-day: Studies of Representative Modern Preachers	14	Woman's Patience, A	22
		Women and their Saviour	29
		Women and Their Work	28
		Words by the Wayside	28
		Working Woman's Life, A	10
		Young Man's Ideal, A	16
		Young Man's Religion, A	21

INDEX OF AUTHORS

PAGE	PAGE	PAGE	
Abbott, Lyman	15	Cave, Dr. . . .	15
Adeney, W. F. 15, 28, 29		Caws, Rev. L. W. . . .	19
Allin, T. . . .	20	Chaplin, Gauntlett	8
Antram, C. E. P. . . .	28	Cleal, E. E. . . .	15
Barr, Amelia E. . . .	16	Clifford, John	28
Barrows, C. H. . . .	16	Collins, B. G. . . .	23
Begbie, H. . . .	28	Compton-Rickett, Sir J. . . .	15, 16, 30
Bennett, Rev. W. H. . . .	4	Cowper, W. . . .	18
Betts, C. H. 18, 20,	24	Cuff, W. . . .	28
Birch, E. A. . . .	24	Cuthbertson, W. . . .	28
Black, J. . . .	26	Davidson, Gladys	29
Blake, J. M. . . .	24	Dodd, A. F. . . .	21
Blomfield, Elsie	23	Dods, Marcus	15
Blue, A. W. . . .	25	Dyson, W. H. . . .	18
Bosworth, E. I. . . .	20	Elias, F. . . .	14
Bradford, Amory H. . . .	7	Elmslie, W. A. L. . . .	7
Brierley, J. 12, 13,	31	Evans, H. . . .	27
Brown, C. . . .	14, 24	Farningham, Marianne, 10, 20, 26,	29
Bulcock, H. . . .	18	Farrar, Dean	15
Burford, W. K. . . .	30	Finlayson, T. Campbell	30
Burgess, W. H. . . .	7	Fiske, J. . . .	4
Burns, David	8, 13	Forsyth, P. T. . . .	15, 31
Burns, Rev. J. . . .	10, 16, 24, 26	Foston, H. . . .	20
Burns, J. Golder	18	Fremantle, Dean	15
Cadman, S. P. . . .	7, 23	Furness, H. H. . . .	3
Calncross, T. S. . . .	18		
Campbell, R. J. . . .	15		
Carlile, J. C. . . .	15, 18, 27		
		Hall, T. C. . . .	11
		Hampden-Cook, E. . . .	8
		Harnack, Professor	15
		Harris, Rendel	24, 26
		Harvey-Jellie, W. . . .	14
		Haupt, P. . . .	8
		Hawkins, H. R. . . .	23
		Henderson, Alex. C. . . .	19
		Henson, Dean H. . . .	
		Hensley	14, 15
		Herman, E. . . .	4, 17
		Heron, James	4
		Hill, F. A. . . .	4
		Hocking, S. K. . . .	13
		Hodgson, J. M. . . .	20
		Horne, C. Silvester	15, 22

PAGE	PAGE	PAGE
Horton, R. F. . 9 11, 15, 26, 30	Moore, G. F. . 4	Someren, J. Van . 13
Hunter, John . 15	Morgan, G. Camp- bell . 24	Souper, W. . 19
Hutton, J. A. . 28	Morrison, F. . 25	Staiker, James . 6
Jeffs, H. 8, 9, 10 11, 18, 19, 21	Morrow, H. W. 18, 17	Stevens, G. B. . 12
John, Griffith . 15	Morten, Honnor . 20	Stevenson, J. G. 20, 21, 23
Jones, J. D. . 10, 16 17, 24, 26, 30	Munger, T. T. . 15	Stewart, D. M. . 20
Jones, J. P. . 14	Nelson, H. B. . 23	Stirling, James . 4
Jordan, W. G. . 7	O'Neill, F. W. S. 18	Storrow, A. H. . 19
Jowett, J. H. . 9, 10, 24, 30	Orchard, W. E. 9, 10, 18	Strachan, R. H. . 7
Jude, J. H. . 22	Palmer, Frederic . 14	Street, J. . 28
Kennedy, H. A. 20, 31	Patten, J. A. . 16, 18	Studd, C. D. . 28
Kent, C. F. . 11	Peake, A. S. . 26	Swan, F. R. . 20
Kenyon, Edith C. 25	Pierce, W. . 3	Swetenham, L. 16, 17
Knight, W. A. 19, 25	Piggott, W. C. . 19	Tarbolton, A. O. . 23
La Touche, E. D. 5, 14	Pomeroy, V. T. . 24	Tipple, S. A. . 10
Leggatt, F. Y. . 25	Porter, F. C. . 11	Toy, Rev. C. H. . 8
Lewis, E. W. . 24	Pounder, R. W. . 13	Tymms, T. V. . 7
London, Bishop of . 28	Pringle, A. . 25	Tynan, Katharine . 6
McEvoy, Cuthbert . 28	Rees, F. A. . 8	Varley, H. . 26
McFadyen, J. E. . 5 6, 7, 8, 11	Reid, Rev. J. 10, 11, 19	Veitch, R. . 15
McFadyen, J. F. . 7	Ridgway, Emily . 28	Wain, Louis . 28
Macfarlane, Charles . 15	Riggs, J. S. . 12	Walford, L. B. . 22
M'Intyre, D. M. . 11	Roberts, E. Cecil 18, 19, 28	Walker, W. L. . 20
McKilliam, A. E. . 4	Roberts, R. . 23	Warschauer, J. 14, 19, 21, 25
Maconachie, D. H. . 18	Robertson, J. A. . 8	Warwick, H. . 20
Manners, Mary E. . 27	Roose, Rev. J. S. . 19	Waters, N. McG. . 21
Man of the World, A . 20	Russell, F. A. . 24	Watkins, C. H. . 13, 28
Manson, W. . 16	Rutherford, J. S. . 18	Watkinson, W. L. . 24
Marchant, Bessie . 22	Sabatier, A. . 15	Watson, E. S. . 14
Marchant, J. . 8	Sanders, F. K. . 11	Watson, W. . 19, 24
Mark, Thistleton . 25	Schmidt, N. . 11	Weymouth, R. F. 8, 11 23
Marshall, J. S. . 26	Schrenck, E. von . 15	White, W. . 5
Marshall, N. H. . 7, 23	Scott, D. R. . 6	Whiton, J. M. . 7
Mather, Lessels . 29	Scottish Presbyte- rian, A. . 29	Williams, T. R. . 24
Matheson, George . 16, 17, 26	Selbie, W. B. . 16	Wilson, P. W. . 21
Mathews, Basil . 17	Sheppherd, E. . 18	Wilson, S. L. . 17
Maxwell, A. . 4	Shepherd, J. A. . 23	Wilson, W. E. . 22, 26
Metcalfe, R. D. . 29	Shillito, Edward . 19	Wimms, J. W. . 25
Michael, C. D. . 22	Sinclair, H. . 14	Winter, A. E. . 28
Minshail, E. . 19	Smyth, Newman S. 18	Wood, T. . 28
Moffatt, James . 8	Snell, Bernard J. 15, 24	Worboise, Emma J. . . 22
		Yates, T. . . 20